THe greateſt thing that we can deſire (next the glory of God) is our own Salvation; and the ſweeteſt thing we can deſire, is the Aſſurance of our Salvation. In this life we cannot get higher, than to be aſſured of that, which in the next life is to be enjoyed. All Saints ſhall enjoy a Heaven when they leave this Earth: Some Saints enjoy a Heaven while they are here on Earth. That Saints might enjoy *two Heavens*, is the project of this Book; that this project may be publiſhed, and (by a Bleſſing from the *Third Heaven*) proſpered, The Book is recommended by

Joſeph Caryl.

March 9th 1653.

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HEAVEN ON EARTH.

OR

A Serious Diſcourſe touching a well-grounded

Aſſurance

Of Mens Everlaſting Happineſs and Bleſſedneſs.

Diſcovering the Nature of Aſſurance, the poſſibility of attaining it, the Cauſes, Springs, and Degrees of it; with the Reſolution of ſeveral weighty Queſtions.

By THOMAS BROOKS, late Preacher of the Goſpel at St. *Margarets Fiſh*-ſtreet-Hill.

That their hearts might be comforted, being knit together in love, and unto all Riches of the full Aſſurance of underſtanding, Col. 2. 2, 3.

Qui fidei ſuæ ſenſum in corde habet, hic ſcit Chriſtum Jeſum in ſe eſſe. *Ambroſ. 2 ad Corinth. c.* 13. 5.

LONDON, Printed by *M. S.* for *John Hancock*, and are to be ſold at the firſt Shop in *Popeſ-Head-Alley* next to *Cornhill*. 1654.

HEAVEN
EARTH
AND
HELL

TO ALL

SAINTS

THAT

Hold to Christ the Head,

AND

That walk according to the Laws of the New-Creature.

Grace, Mercy, and Peace be multiplied from God the Father, through our Lord Jesus Christ.

Beloved in our dearest Lord;

OU are those Worthies of whom this world is not worthy; you are the Princes that prevail with God; you are those excellent ones in whom is all Christs delight; you are his glory; you are his pick't, cull'd, prime

Heb. 11. 38.

Gen. 32. 28.

Psal. 16. 3.

C *instru-*

P.B. 40.

in.

Iſa. 4. 5. Rev. 17. 14. & 19. 8, 14.

Cant. 8. 6. & 19. 8. 14. Iſa. 49. 16. Exod. 28. 29. 2 Cor. 2. 3. 1 John 2. 27. 1 Cor. 2. 10, 12, 15, 16.

ments which he will make uſe of to carry on his beſt and greateſt work againſt his worſt and greateſt Enemies in theſe Latter dayes. You are a Seal upon Chriſts heart, you are engraven on the palms of his hands; your names are written upon his breaſts, as the Names of the Children of Iſrael *were upon* Aarons *Breaſt-plate; you are the Epiſtle of Chriſt; you are the anointed of Chriſt; you have the ſpirit of diſcerning; you have the mind of Chriſt; you have the greateſt advantages, and the choyceſt priviledges to enable you to try truth, to taſt truth, to apply truth, to defend truth, to ſtrengthen truth, to uphold truth, and to improve truth; and therefore to whom ſhould I Dedicate this following Diſcourſe, but to your ſelves? You have the next place to Chriſt in my heart; your good, your gain, your glory, your edification, your ſatisfaction, your confirmation, your conſolation, your ſalvation, hath put me upon caſting*

You will not with *Pythagoras* his Scholars magnifie the *Ipſe dixerit* of the greateſt Clerks; neither will you believe with *Anaxagoras* that Snow is black; nor yet will you ſay as *Antipater* King of *Macedon* did (when one preſented him with a Book treating of

casting in my little, little mite, into your Treasure.

Beloved, *You know that in the time of the Law, God did as kindly accept of Goats haire, and Badgers skins, of Turtle Doves, and young Pigeons, they being the best things that some of his children had then to offer, as he did accept of Gold, Jewels, Silke, and Purple from others. I hope you will shew out the same God-like disposition toward me, in a kind accepting of what is offered in this Treatise to your wise and serious consideration. I could wish it better for your sakes; yet such as it is I doe in all love and humility present you with, desiring the Lord to make it an internal and eternal advantage to you.*

I shall briefly acquaint you with the Reasons that have moved poor me, unworthy I (who am the least of all Saints, who am not worthy to be reckoned among the Saints) to present this following discourse to publick view;

Happiness) ἐ σχολάζω I have no leisure; neither will you judge like those that like nothing but the *Minerva's* of their own brains.

and they are these that follow.

First, To answer the desires, and gratifie the earnest and pious requests of several precious souls, who long to have these things Printed upon their hearts (by the hand of the Spirit) that are Printed in this Book. *God speaks aloud thorow the serious and affectionate desires of the Saints; and this hath made me willing to Eccho to their desires. If great mens desires are to be looked upon as Commands, why should good mens desires be looked upon with a squint eye?* Seneca (*a Heathen*) *could say, that* (Ipse aspectus boni viri delectat) The very looks of a good man delight one. *How much more then should the desires of a good man overcome one!*

The Philosopher could say That desires are properly (προς τα αν αγκαια.) to what is necessary.

Secondly, The good acceptance, the faire quarter that my labours of the like nature have found among those that fear the Lord, especially that Treatise called *PRECIOUS REMEDIES against Satans*

Them that are extant are sold by the same man that sells this, at the first shop in *Popes-head* Alley next to *Cornhill*.

Sathans Devices) hath encouraged me to preſent this to publick view, not doubting but that the Lord will bleſs it to the good of many, as I know he hath done the former. *Which that he may, I ſhall not ceaſe to pray, that my weak ſervice may be accepted of the Saints, and that their* love may abound yet more and more in all knowledge and in all ſence, that they may approve things that are excellent, that they may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

Rom. 15. 21

Phil. 1. 9, 10, 11.

αἰσθήσει *Senſe.*

Thirdly, It is exceeding uſeful to the Saints at all times, but eſpecially in changing times, *in times wherein every one calls out*, Watchman, what of the night? Watchman, what of the night? *and the watchman anſwereth*, The morning cometh, and alſo the night. *Ah Chriſtians! the Lord is a ſhaking Heaven and Earth, he is a ſtaining the pride*

Iſa. 21. 11, 12.

Joel 3. 16. Hag. 2. 6.

Iſa. 23. 9
Iſa. 63. 2, 3.
Jer. 45. 4. 5.
Heb. 10. 34.
Rev. 3. 4 & 14. 4.
Pſal. 23. 3 4
Rev. 6. 12. mit.

of all glory, he is a ſtaining his Garments with the blood of his Enemies; he is renting and tearing, he is burning and breaking, he is pulling up and throwing down. Now in the midſt of all theſe concuſſions and revolutions, thrice happy are thoſe ſoules that have gained a wel-grounded Aſſurance of Celeſtial things; ſuch ſouls will not faint ſink nor ſhrink in an hour of temptation; ſuch ſouls will keep their Garments pure and white, and will follow the Lamb whereſoever he goes. Aſſurance is a believers Arke, where he ſits Noah-*like quiet and ſtill in the midſt of all diſtractions and deſtructions, combuſtions and confuſions. They are doubly miſerable that have neither Heaven nor Earth, temporals, nor eternals made ſure to them in changing times.*

The fourth Ground of my preſenting this Treatiſe to publick view, is, That little well-grounded Aſſurance that is to be found among

among most Christians. *Most Christians living between feares and hopes, and hanging as it were between Heaven and Hell; sometimes they hope that their state is good, at other times they fear that their state is bad: Now they hope that all is well, and that it shall goe well with them for ever; anon they fear that they shall perish by the hand of such or such a corruption, or by the prevalency of such or such a temptation; and so they are like a ship in a storm, tost here and there,* &c. *Now that these weake soules may be strengthned, that these unstable soules may be established, that these disconsolate souls may be comforted,* &c. *I have presented this tract to the world, not doubting but that if the Lord shall draw out their spirits to a serious perusal of it, they shall finde (through the blessing of Jehovah) that it will contribute very much to their attaining of a full Assurance of their everlasting happi-*

Every unlettled Christian is *Magor Missabib*, a terror to himself, yea his life is a very hell, fears and doubts are his chiefest companions, and so he judges himself unfit and unworthy to live and yet he is afraid to die; and verily this is the sad condition of most Christians.

neſs and bleſſedneſs, as alſo to the keeping and maintaining of that full and bleſſed Aſſurance; which that it may, I ſhall follow it with my prayers.

Jam. 4. 14. Pſal. 39. 12.

Fifthly, I have publiſhed this following Diſcourſe, remembring that my life is but a vaniſhing vapour, and that the time of my ſojourning in this world will be but ſhort. *Mans life is ſo ſhort, that* Auſtin *doubteth, whether to call it a dying life, or a living death. Mans life is but the ſhadow of ſmoak, the dream of a ſhadow. This preſent life is not* (vita, ſed via ad vitam) *life, but a motion, a journey towards life. The life of a Chriſtian is rather* (via *than* vita) *a ſtep towards life, than life: Yet do I believe that that is not a death, but life, that joynes the dying man to Chriſt; and that is not a life, but death, that ſeparates the living man from Chriſt.*

Bernard.

I know I ſhall not ſpeak long to Friends, Saints, or Sinners, there-

fore

fore I was the more willing to take the opportunity of preaching to you when I am dead. As Abel *by his faith* (*he* being dead) yet ſpeaketh, *ſo this Treatiſe may ſpeak and live when I ſhall return to my long home, and fall aſleep in the boſom of Chriſt. Chriſt, his Prophets and Apoſtles, though they are now in Heaven, yet by their Doctrines, Examples, and Writings, they ſtill preach to the Saints on Earth.*

Heb. 11. 4.

Eccleſ. 12 5. Acts. 7. 60.

Ziſca *deſired his skin might ſerve the* Bohemians *in their Wars, when his body could no more do it. O that poore I, that have been but a little ſerviceable to the Saints in my life, might by this, and my former weak labours, be much ſerviceable to them after my death! Books may preach when the Author cannot, when the Author may not, when the Author dares not, yea, and which is more, when the Author is not.*

Sixthly, To teſtifie my cordial love and affection to all the true

true lovers of Chriſt, and to let themknow, That they are all (though under different forms) precious in my eyes, and very near and dear unto my heart. *I bleſs God I am, and I deſire more and more to be, one with every one that is one with Chriſt. I would fain have as free, as large, and as ſweet a heart towards Saints, as Chriſt hath. For a Wolf to worry a Lamb is uſual, but for a Lamb to worry a Lamb is unnatural: For Chriſts Lillies to be among Thorns is ordinary, but for theſe Lillies to become Thorns, to tear and fetch blood one of another, is monſtrous and ſtrange. Ah Chriſtians! can* Turkes *and* Pagans *agree? can* Herod *and* Pilate *agree? can* Moab *and* Ammon *agree? can* Bears *and* Lyons, *can* Wolves *and* Tygers *agree? yea, which is more, can a legion of Devils in one body? and ſhall not the Saints, whom one Heaven muſt hold at laſt, agree?*

Phil. 4. 21. Col. 1. 4. 2. Theſ. 1. 3. *Marcellinus* a Heathen Hiſtorian, taxeth the Chriſtians of his time, for their diſcentions, biting and devouring one another, till they were even conſumed one of another; a ſad thing that a Heathen ſhould ſee ſuch miſcarriages among Chriſts followers.

Pancirollus *tells us*, That the moſt

Cap. 7. de Gemmis.

most precious Pearl the Romans had, was called *Unio. O, the union of Saints is an unvaluable Pearl! The Heathen man by the light of nature could say,* That the thickest wall of a City is Peace, and the safest Rampire in War, is Unity. *Verily all Saints are one in Christ, all Saints partake of the same Spirit, Promises, Graces, and Priviledges: All Saints are fellow-members, fellow-Souldiers, fellow-Travellers, fellow-Heirs, follow-sufferers and fellow-Citizens; and therefore I cannot, dare not, but love them all, and prize them all; and to evidence it, I have Dedicated this Treatise to the service of all their souls.*

Seventhly and lastly, To fence and fortifie the souls of real, serious Christians, against those brainsick Notions, and those airy speculations, and imaginary Revelations, and Enthusiastical fancies, *&c.* with which many are sadly deluded and deceived, even to their eternal overthrow I had almost said.

Thus

I had not thought to have preſt into the Preſs, had I not been ſoundly preſt thereunto.

Thus have I given you a brief account of the Reaſons that have prevailed with me to publiſh this Treatiſe to the world, and to Dedicate it to your ſelves. Let your hearts dwell on truth, as the Bee *doth upon the flower; every truth being a flower of Paradiſe, that is more worth than a World.*

Now the God of all Grace fill your hearts and ſouls with all the Fruits of Righteouſneſs and Holineſs, that you may attain unto a full Aſſurance of your Everlaſting Happineſs and Bleſſedneſs; which that you may, is the ſincere, earneſt, and conſtant deſire of him, who is

Your Soules Servant.

Thomas Brooks.

THE

THE

PREFACE

Touching the

NATURE

OF

ASSURANCE.

TO be in a ſtate of True Grace, is to be miſerable no more; it is to be happy for ever. A ſoul in this ſtate, is a ſoul near and dear to God, it is a ſoul much beloved, and very highly valued of God, it is a ſoul houſed in God, it is a ſoul ſafe in everlaſting Arms, it is a ſoul fully and eminently intereſted in all the higheſt and nobleſt priviledges. The

Pſal. 144. 15. Mal. 3. 17. Rom. 8. 16, 17.

Deut. 33. 26, 27. 1 Cor. 3. 22, 23.

The being in a ſtate of Grace, makes a mans condition happy, ſafe, and ſure; but the ſeeing, the knowing of himſelf to be in ſuch a ſtate, is that which renders his life ſweet and comfortable. The being in a ſtate of Grace will yield a man a Heaven hereafter, but the ſeeing of himſelf in this ſtate, will yield him both a Heaven here, and a Heaven hereafter; it will render him doubly bleſt, bleſt in Heaven, and bleſt in his own Conſcience.

A man may be Gods, and yet not know it; his eſtate may be good, and yet he not ſee it.
Epheſ. 1. 13.
1 John 5. 13.
Gal. 4. 6.

Now Aſſurance is a reflex act of a gracious ſoul, whereby he clearly and evidently ſees himſelf in a gracious, bleſſed, and happy ſtate; it is a ſenſible feeling, and an experimental diſcerning of a mans being in a ſtate of Grace, and of his having a right to a Crown of Glory; and this riſes from the ſeeing in himſelf the ſpecial, peculiar, and diſtinguiſhing Graces of Chriſt, in the light of the Spirit of Chriſt, or from

A man cannot ſee the Sun but by the light of the Sun.

from the Teſtimony and Report of of the Spirit of God, the Spirit bearing witneſs with his ſpirit, that he is a Son, and an Heir apparent to Glory. Rom. 8. 16, 17.

It is one thing for me to have Grace, it is another thing for me to ſee my Grace; it is one thing for me to believe, and another thing for me to believe that I do believe; it is one thing for me to have faith, and another thing for me to know that I have faith. Now Aſſurance flowes from a clear, certain, evident knowledge that I have Grace, and that I do believe, *&c.*

It is one thing to be an Heir, and another thing to know that one is an Heir. The child in the womb, or in the arms, may be an Heir to a Crown, and yet underſtands it not.

Now this Aſſurance is the beauty and top of a Chriſtians Glory in this life; it is uſually attended with the ſtrongeſt Joy, with the ſweeteſt Comforts, and with the greateſt Peace: It is a Pearl that moſt want, a Crown that few wear. His ſtate is ſafe and happy, whoſe ſoul is adorned

ned with Grace, though he ſees it not, though he knows it not.

Aſſurance is not of the eſſence of a Chriſtian: it is required to the *bene eſſe*, to the well-being, to the comfortable and joyful being of a Chriſtian; but it is not required to the *eſſe*, to the being of a Chriſtian. A man may be a true believer, and yet would give all the world, were it in his power, to know that he is a believer; to have Grace, and to be ſure that we have Grace, is Glory upon the Throne, it is Heaven on this ſide Heaven. But more of theſe things you will find in the following Diſcourſe, to which I refer you.

A

Serious *Diſcourſe*, touching a

Well-grounded

ASSURANCE.

Chap. I.

Shewing that Believers may in this life attain unto a Well-grounded Aſſurance *of their everlaſting happineſs and bleſſedneſs.*

First, THE ground on which the Apoſtle *Paul* builds his Aſſurance, is not any ſpecial Revelation, but ſuch a foundation as is common to all believers, as clearly appears from

ROM: 8. 32, 33, 34.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of Gods Elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Immediate Revelations are fleeting & inconstant, and therefore men had need be careful how they build upon them.

IT is clear from these words, that this blessed Apostle had not that glorious Assurance that he speakes of in the two last Verses of this Chapter by immediate Revelation; for he concludes it from such Arguments as are generall, or common to all the godly; and therefore it roundly follows, That believers may in this life attain unto a well-grounded Assurance of their everlasting happiness and blessedness. So *Hezekiah's* Assurance did spring from a Principle that is common to all believers, 2 *Kings* 20. 3

Expos.

Secondly, It is the very scope and end of

of the Scripture, to help believers to a wel-grounded Assurance of their everlasting happinesse and blessednesse. *These things* (saith *John*) *have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternall life.* These precious souls did believe, and they had eternal life, in respect of the promise of eternal life, and in respect of Christ their head (who had taken up their rooms aforehand in heaven, and who as a publick person doth represent all his people) and they had eternal life in respect of the beginnings of it; for what is grace but glory begun? and what is glory, but grace perfected? Grace is glory in the bud, and glory is grace at the full. Now though they had eternal life in all these respects, yet they did not know it: though they did believe, yet they did not believe that they did believe; therefore the Apostle in those precious Epistles of his doth make it his businesse by variety and plenty of Arguments, to help all, but especially such as are weak in the faith, to a wel-grounded Assurance of their eternal welfare.

1 John 5. 13.

Tit. 1. 2.

Ephes. 2. 6. Surely glory is nothing else but a bright Constellation of graces. Happiness is nothing but the quintessence of holiness.

It is the very drift and designe of the whole Scripture to bring souls first to an acquaintance with Christ, and then to an acceptance of Christ, and then to build

Gregory calls the Scripture (*Cor & anima Dei*) the heart and soul of God.

Adoro plenitudinem Scripturarum. I adore the fulness of the Scripture. *Tertul.*

them up in a sweet Assurance of their actual interest in Christ: which made *Luther* to say, *That he would not live in Paradise if he might, without the word, but with the word he could live in Hell it self.* No Histories are comparable to the Histories of the Scripture,

For
1. *Antiquity.*
2. *Rarity.*
3. *Variety.*
4. *Brevity.*
5. *Perspecuity.*
6. *Harmony.*
7. *Verity.*

The word evidences truth, it evinces falshood, it fights against folly, it opens the bowels of mercy, and it assures believing souls of eternal felicity. That is a precious word in *Heb.* 6. 18. God hath given us his Word, his Oath, his Seal, that our consolation may be strong, and that our salvation may be sure. Now what comfort can a believer have without Assurance? It is the Assurance of my interest in the Land of *Canaan*, in Gospel cordials, in precious promises, and in a precious Christ, that comforts and delights my soul. It is not enough to raise strong consolation in my soul barely to know that there are Mines of Gold, Mountains of Pearl, heaps of Treasures, a Land flowing with milk & honey; but it

Heb. 6. 18. Assurance produceth such strong consolations, as swallowes up all worldly griefs. As *Moses* Serpent did the Sorcerers Serpents, or as the fire d t the ust.

it is the knowledg of my interest in these that raises joy in my soul. To know that there are such things, and that I have no interest in them, is rather a vexation, than a consolation to me; to know that there is a feast of choicest delicates, but not a tast for me; that there are pleasant fountaines and streams, but I must perish for thirst in a wilderness; to know that there are Royal Robes for such and such but I must dye in my rags; to know that there is a pardon for such and such, but I must be turned off the ladder of life; to know that there is preferment for such and such, but I must still lye with *Lazarus* at *Dives* door; such knowledge as this may wel add to my vexation, but it will not add to my consolation.

Non in bonorum cognitione, sed fruitione.

It was rather matter of sorrow, than joy to the men of the old world, to know that there was an Ark, when they were shut out; and to the *Israelites* to know that there was a brazen Serpent set up, whereby others were cured, when they dyed with the stinging of the fiery Serpents. So how can it comfort me to know that there is peace in Christ, and pardon in Christ, and righteousnesse in Christ, & riches in Christ, and happiness in Christ, *&c.* for others, but none for me? Ah! this knowledge will rather be a Hell to torment me, than a ground of

Spira cryed out, Christ is to me a grief, a torment, because I despited him, I rejected him, and I have no part in him.

Psal. 15. and 24. and 119. and 1, 2, 3.

joy and comfort to me. But now God hath in the Scripture discovered who they are that shall be eternally happy, & how they may reach to an Assurance of their felicity and glory; which made one to say, *I that he would not take all the world for one leafe of the Bible.* The Bible is a Christians *Magna Charta*, his chief evidence for Heaven. Men highly prize, and carefully keep their Charters, Priviledges, Conveyances, and Assurances of their Lands; and shall not the Saints much more highly prize, and carefully keep in the Closet of their hearts, the precious word of God, which is to them instead of all Assurances for their maintenance, deliverance, protection, confirmation, consolation, and eternal salvation.

Luther.

Psal. 119. 11. & 27. compa.

Thirdly, Other believers have in an ordinary way attained to a sweet Assurance of their everlasting happinesse and blessednesse. *We know* (saith the Apostle in the name of the Saints) *that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the Heavens; for in this we groan earnestly, desiring to be cloathed upon with our house which is from Heaven.* Their Assurance sets them in triumph upon the Throne. We have a house, a house above, a house

2 Cor. 5. 1, 2.

Nec Christus, nec cœlum patitur hyperbolen. Neither Christ nor Heaven can be hyperbolized.

in

in Heaven, a house not made with hands eternal in the Heavens. We have a house, a heavenly house, a house made by the greatest wisdom, and the highest love, a house that for honour, pleasure, riches, safety, stability, glory, and perpetuity, transcends all the Royal Pallaces in the world. It is a house not made with hands, but *Eternal in the Heavens.*

So the Church, *Solomons Song* 2. 16. *My beloved is mine, and I am his.* I know sayes the Spouse, that Jesus Christ is mine; I can with the greatest confidence and boldness affirm it, he is my Head, my Husband, my Lord, my Redeemer, my Justifier, my Saviour. *And I am his:* I am as sure that I am his, as I am sure that I live. I am his by purchase, and I am his by conquest; I am his by Donation, and I am his by Election; I am his by Covenant, and I am his by Marriage; I am wholly his, I am peculiarly his, I am universally his, I am eternally his. This I wel know, and the knowledge thereof is my joy in life, and my strength and Crown in death. So the Church, *Isa.* 63. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father and our Redeemer, thy Name is from everlasting.* *David* could say, *The Lord is my portion for ever*; and at ano-

Cant. 2. 16.

Eph. 1. 22, 23.
1 Cor. 1. 30.
chap. 6. 20.
Psal. 110. 3.
John 10. 29.
John 5. 16.
Ezek. 16. 8.
Hos. 2. 19, 20.

Isa. 63 16.
Vide *Calvin.*
Ps. 73. 25, 26.
Psa. 119. 94.
Job 19. 25.
John 20. 28.

ther time he could ſweetly ſing it out, *I am thine, ſave me.* *Job* could look through the darkeſt cloud, and ſee that his Redeemer lives. *Thomas* cryes out, *My Lord, and my God.* And *Paul* Trumpets it out, *That nothing ſhould ſeparate him from the love of Chriſt*; and that *He had fought a good fight, and finiſhed his courſe*; *and that there was laid up for him a Crown of Righteouſneſs.*

Rom. 8. 38. 2 Tim. 4. 7, 8.

Quicquid fieri potuit, poteſt. That which hath been done may be done.

By what hath been ſaid it clearly appears, that other believers have obtained Aſſurance in an ordinary way, and therefore believers now may attain to a ſweet Aſſurance of their everlaſting happineſs and bleſſedneſs. Certainly, God is as loving and his bowels of compaſſion are as ſtrong towards believers now, as ever they were to believers of old; and it makes as much for the honour of God, the lifting up of Chriſt, the ſtopping of the mouthes of the wicked, and the rejoycing of the hearts of the righteous, for God to give Aſſurance now, as it did for God to give it then.

Heb. 13. 8. Rev. 1, 18, 11. *Plato*, a Heathen ſaith, That God is one and the ſame, and alwayes like himſelf.

Fourthly, God hath by promiſe engaged himſelf to aſſure his people of their happineſs and bleſſedneſs. *The Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly.* If he will with-hold no good thing, then certainly, he will not alwayes with-

Pſal. 84. 11.

with-hold Assurance, which is the great good thing, the only thing, the chiefest thing, the peculiar thing that believers seek after. So *Ezek.* 34. 30, 31. *Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.* So *John* 14. 21, 23. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. If any man love me* (saith Christ) *he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* Now hath the Lord spoken it, and shall it not come to pass? Men say, and unsay, they eat their words as soon as they have spoken them, but will God do so? surely no, he is faithful that hath promised. *All the Promises of God in him are Yea, and in him Amen:* That is, they are stable and firm, and shall really be made good. The Promises are a precious Book, every leaf drops Myrrhe and Mercy, therefore sit down and suck at these breasts, warm thy self at this fire. God hath been alwayes as good as his word, yea, he hath sometimes been better than his word; he hath ever performed

Antiochus promised often, but seldome gave; but God gives as much and as often as he promiseth. He hath a Kings heart as well as a Kings purse.

Nil Deo difficile. There is nothing hard for God. Tully an heathen frequently called God (*Optimum maximum*) the best and greatest.

2 Cor. 1. 20.

Plato called God, the horn of plenty, and the Ocean of beauty, without the least spot of injustice.

Isa 64. 4.
1 Cor. 2. 9.
Psal. 21. 3.
Isa. 65. 24.

performed, and he hath over performed. He promised the Children of *Israel* only the Land of *Canaan*, but he gave them, besides the whole Land of *Canaan*, two other Kingdoms which he never promised. Ah! how often hath God prevented us with his blessings? and hath given us in such mercies as have been as far beyond our hopes, as our deserts? How hath God in these dayes of darkness and blood, gone beyond the prayers, desires, hopes and confidences of his people in this Land? and beyond what we could read in the Book of the Promises. Satan promises the best, but payes with the worst; he promises honour, and payes with disgrace; he promises pleasure, and payes with pain; he promises profit, and payes with loss; he promises life, and payes with death. But God payes as he promises, all his payments are made in pure gold; therefore take these promises wherein God hath engaged himself to assure thee of his love, and spread them before the Lord, and tell him that it makes as well for his honor as thy comfort, for his glory, as for thy peace, that he should assure thee of thy everlasting happiness and blessedness.

Vives reports of a Jew, that having gone over a deep River on a narrow plank, in a dark night, and coming the next day to see what danger he had escaped, fell down dead with astonishment. Ah the astonishing mercies that we have had in these late years.

Fifthly, There is in all the Saints the Springs of Assurance, and therefore they may attain to Assurance.

Precious

Precious Faith is one spring of Assurance, and this is in all the Saints, though in different degrees, 2 *Pet.* 1. 1. *Simon Peter, a Servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousnesse of God, and our Saviour Jesus Christ.* Faith in time wil of it's own accord raise & advance it self to an Assurance. Faith is an appropriating grace, it looks upon God, and saith with *David, This God is my God for ever and ever, and he shall be my guide unto the death.* It looks upon Christ, and saith with the Spouse, *I am my beloveds, and his desire is towards me.* It looks upon an immortal Crown, and saith with *Paul, Henceforth is laid up for me a Crown of glory.* It looks upon the righteousness of Christ, and saith, This righteousness is mine to cover me. It looks upon the mercy of Christ, and saith, This mercy is mine to pardon me. It looks upon the power of Christ and saith This power is mine to support me. It looks upon the wisdom of Christ, and saith, This wisdome is mine to direct me. It looks upon the blood of Christ, and sayes, This blood is mine to save me, *&c.*

Δοχῆσι Obtained by lot.

I may say of faith as *Luther* says of prayer, it hath a kind of omnipotency in it, it is able to do all things. *Est quædam Omnipotentia precum. Tantum possamus, quantum credimus.* Cyp.

As Faith so Hope is another spring of Assurance, *Colos.* 1. 27. *Christ in you* (saith *Paul*) *the hope of glory.* So *Heb.* 6. 19.

6. 19. *Which hope we have as an Anchor of the ſoule, both ſure and ſtedfaſt, and which entreth into that within the vaile.* Hope taketh faſt hold upon Heaven it ſelf, upon the *Sanctum Sanctorum*. A Chriſtians hope is not like that of *Pandora*, which may flye out of the box & bid the ſoul farewel, as the hope of the hypocrites doe; no, it is like the morning light, the leaſt beam of it ſhal commence into a compleat Sun-ſhine; it ſhall ſhine forth brighter and brighter, till perfect day.

A Saints Motto is, *Spero meliora*. The hypocrites hope is like the morning dew, Job 8.13,14. Job 20. 11. Prov. 7.

When *Alexander* went upon a hopeful Expedition, he gave away his Gold, and when he was asked what he kept for himſelf, he anſwered (*Spem majorum & meliorum*) *the hope of greater and better things*. So a Chriſtian will part with any thing rather than with his hope. He knows that hope wil keep the heart both from aking and breaking, from fainting and ſinking; he knowes that hope is a beam of God, a ſpark of glory, and that nothing ſhall extinguiſh it, till the ſoule be filled with glory. Soules that are big in hope will not be long without ſweet Aſſurance. God loves not to ſee the hoping ſoule goe alwayes up and downe ſighing & mourning for want of a good word from Heaven, for want of poſſeſſing what it hopes in time to enjoy. Hold out

out hope and patience, *a little little longer, and he that hath promised to come, will come, and will not tarry.*

Heb. 10. 37. μικρὸν ὅσον ὅσον.

Again, a good conscience is another spring of Assurance, 2 *Cor.* 1. 12. *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.* So 1 *John* 3. 21. *Beloved, if our heart condemn us not, then have we confidence towards God.* A good conscience hath sure confidence; he that hath it, sits *Noah*-like, in the midst of all combustions and distractions Sincerity & serenity, uprightness and boldness, a good conscience and a good confidence, go together.

Tuta conscientiam, tuto omnia.

Conscientia pura semper secura.

What the Probationer Disciple said to our Saviour, *Mat.* 8. 19. *Master, I will follow thee whithersoever thou goest*, that a good conscience sayes to the believing soul; I will follow thee from duty to duty, from ordinance to ordinance; I will stand by thee, I will strengthen thee, I will uphold thee, I will be a comfort to thee in life, and a friend to thee in death. *Though all shou'd leave thee, yet I will never forsake thee.* A good conscience will look through the blackest clouds, and see a smiling God. Look as an evil conscience

It is a notable speech of *Salvian*, such as are truly blessed in their own consciences, cannot be miserable by the false judgments of others.

ence is attended with the greatest fears and doubts, so a good conscience is attended with the greatest clearnesse and sweetnesse. And as there is no Hell in this world to an evil conscience, so there is no Heaven in this world to a good conscience. He that hath a good conscience, hath one of the choycest springs of Assurance, and it will not be long before God will whisper such a man in the ear, and say unto him, *Son, be of good cheer, thy sins be forgiven thee.*

Innocency is bulwark enough, if you be not guilty, saith *Seneca.*

Mat. 9. 2.

Again, Real Love to the Saints is another spring of Assurance, & this spring is a never failing spring; this spring is in the weakest, as well as in the strongest Saints. 1 *John* 3. 14. *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.* The Apostle doth not say, *We thinke, we hope,* &c. that we are translated from death to life; but *we know* that we are translated from death to life, because we love the brethren. Love to the brethren is not the cause of our passing from death to life, that is, from a natural state, to a spiritual state, from hel to heaven, but an evidence thereof. I confesse it is very sad to consider how this precious stream of love is even dryed up in many.

Oidaμεν To know certainly, we are as certain of it, as we are certain that we live.

It was wont to be a Proverb (*Homo homini*

homini Deus) *One Man is a God to another*; but now it may be truly said (*Homo homini Damon*) *One Man is a Devil to another*. He that wants love to his brethren, wants one of the sweetest springs from whence Assurance flowes. A greater Hell I would not wish any man, than to live, and not to love the beloved of God.

Or *Homo homini Lex*, One man is a Lion to another.

Now is it not as easie a thing as it is pleasant, for a man that hath several sweet Springs in his Garden, to sit down draw water, and drink? O believing souls! there are Springs, there are Wells of living Water, not only near you, but in you; why then do you with *Hagar* sit down sorrowing and weeping, when you should be a tasting or a drinking, not only of the Springs above you, but also of the springs within you. A man that hath fruit in his Garden may both delight his eye, and refresh his spirit with tasting of it. Certainly we may both eye and taste the fruits of the spirit in us, they being the first fruits of eternal life. I think none but mad souls will say that Grace is that forbidden fruit that God would have us neither see nor taste. We ought not so to mind a Christ in Heaven, as not to mind *Christ in us the hope of glory*. Christ would not have his Spouse so to mind her own blackness, as to forget that she is all

John 4. 14.
Gen. 21. 15, to 19.
Gal. 5. 22, 23.
Col. 1. 27.
Cant. 1. 5.
Cant. 4. 7.
Psal. 45. 11.

all fair and glorious within.

Sixthly, The Holy Ghost exhorts us *To give all diligence to make our calling and Election sure*, and presses us to look to the obtaining of a *full assurance*: Therefore believers may attain unto an Assurance of their everlasting happiness and blessedness. *Wherefore the rather brethren* (saith the Apostle) *give diligence to make your calling and election sure; for if ye do these things you shall never fall.* The Greek word translated *Give diligence*, signifieth two things.

2 Per. 1. 10.

Σπουδασατε. Vide Beza and Jansen.

1. All possible haste and speed. 2. All manner of seriousness and intention in doing. Make it your main business, your chiefest study, your greatest care, to *make your calling and election sure*, saith the Apostle. When this is done, your all is done: till this be done, there is nothing done. And to shew the necessity, utility, excellency, and possibility of it, the Apostle puts a rather upon it, *Wherefore the rather give all diligence to make your calling and election sure.* Or as it is in the Original, *firm*, or *stable*. It is the one thing necessary, it is of an internal, and eternal concernment, to make firm & sure work for your souls. Assurance is a Jewel of that worth, a Pearl of that price, that he that will have it, must work & sweat, and weep, and wait to obtain it. He must not only

Luther saith, He had rather obey than work miracles

Βεβαιαν *firm or stable.* God loves *curiosos*, not *curiosas*, The runner, not the questioner. He is taken most with them that are more for motion than notion, for doing than talking.

only use diligence, but he must use all diligence; not only dig, but he must dig deep, before he can come to this golden Mine. Assurance is that white stone, that new name, that hidden Manna, that none can obtain, but such as labour for it as for life. Assurance is such precious gold, that a man must win it before he can wear it: Win gold and wear gold, is the language both of heaven and earth.

The Riches, Honours, Languages and favours of this world cannot be obtained without much trouble and travel, without rising early, and going to bed late; and do you think that Assurance, which is more worth than heaven and earth, can be obtained by cold, lazie, heartless services? if you do, you do but deceive your own souls. There are five things that God will never sell at a cheap rate, Christ, Truth, his Honour, Heaven and Assurance: he that will have these, must pay a good price for them, or go for ever without them.

Psal. 127. 2. Luke 5. 5. Prov. 14. 23.

Qui scrit te sine te, non salvabit te sine te. Aug.

And as *Peter* exhorts you to *Give all diligence to make your calling and election sure*; so *Paul* presseth you to look to the obtaining of a full Assurance, which does clearly evidence, that there is a possibillity of attaining unto a full Assurance of our happiness and blessedness in this

life. And *we desire* (saith the Apostle) *that every one of you do shew the same diligence to the full Assurance of hope unto the end, that ye be not slothfull, but followers of them, who through faith and patience inherit the promises.* We must not only strive after Assurance, but we must strive and shew all diligence to the attaining of that rich and full Assurance which will scatter all fears and doubts, which will make a soul patient in waiting, couragious in doing, chearful in suffering, and which will make a Heaven in a mans heart on this side heaven, and make him go singing into Paradise, in despight of all calamities and miseries. And certainly it can never stand with the holiness, righteousness, faithfulness and goodness of God, to put his people upon making their calling and election sure, and upon obtaining full Assurance, if there were not a possibility of obtaining a full and well-grounded Assurance of their happiness and blessedness in this life; and therefore it doth undeniably follow, that they may attain unto a blessed Assurance of their felicity and glory, whilst they are in this vale of misery. The contrary Opinion will make a mans life a hell here, though he should escape a hell hereafter.

Heb. 6. 11, 12. Vide Calvin and Piscator on the Text.

Præcepta docent, exempla movent. Precepts may instruct, but examples do perswade. See from vers. 12 to 19. of this Chapter.

It was a good saying, *Da quod jubes, & jube quod vis.*

Seventhly, The Lord hath (in much

mercy

mercy and love) propounded in his word the wayes and meanes whereby believers may obtain a well-grounded Assurance of their everlasting happiness and blessedness; and therefore it may be obtained. Take three Scriptures to evidence this.

The first is in 2 *Pet.* 1. 5, 13. If you turn to the words, you shall find that the Lord doth not only press them to *Give all diligence to make their calling and election sure*, but he shewes them plainly the way and meanes whereby this may be done, namely, by adding *to your faith virtue, and to virtue knowledge*, &c.

The second Scripture is that, 1 *Cor.* 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* By examination the soul comes to see what right it hath to Christ and all the precious things of his house, and believingly to eat so of that bread of life, of that heavenly Manna, as that it may live for ever.

The third Scripture is that, 2 *Cor.* 13. 5. *Examine your selves whether you be in the faith, prove your selves, know ye not your own selves, how that Christ is in you except ye be reprobates?* or unapproved, or rejected. By a serious examination of a man's own estate, he may know whether he hath Faith or not, whether he be

δοκιμάζετε. As the Gold-Smith does the gold in the fire.

ἀδόκιμοι i.e. Unapproved or counterfeit not reprobares, as it is translated. Vide Grotium.

Christs Spouse, or the Devils strumpet, whether there be a worke of grace upon his heart, or not. And certainly, it cannot stand with the glorious wisdome, unspotted righteousnesse, and transcendent holinesse of God, to put men upon the use of such and such means, in order to the obtaining of such and such an end, if that end could not be obtained by the use of the means prescribed. Man, that hath but a spark of that wisdome, righteousnesse and holinesse that is in God, will not put any upon the use of such and such meanes for the obtaining of health, wealth, or the like, unlesse there be a proper tendency in the use of those means prescribed to reach such ends: And will God, who is wisdome, righteousnes, and holiness in the abstract? surely no. God is one infinite perfection in himself, which is eminently and virtually all perfections of the Creatures; and therefore it is impossible that God should act below the Creature, which he should doe if he should put the Creature upon the use of those means that would not reach the ends for which the means were used.

Exod. 15. 11

Job 38. 5. 5. 18. 21. 32. v. compared.

Abstracts do better express God, than concretes and adjectives.

Thus you see clearly by this seventh Argument, that believers may in this life attain to a well-grounded Assurance of their everlasting happiness and blessedness.

Eighthly,

Eighthly, It was the principal end of Christs institution of the Sacrament of the Supper, that he might assure them of his love, and that he might seale up to them the forgivenesse of their sins, the acceptation of their persons, and the salvation of their soules. The nature of a Seale is to make things sure and firm among men; so the Supper of the Lord is Christs Broad-seale, it is Christs Privy-seale, whereby he seales and assures his people, that they are happy here, that they shall be more happy hereafter; that they are everlastingly beloved of God, that his heart is set upon them, that their names are written in the book of life, that there is laid up for them a Crown of righteousnes, and that nothing shall be able to separate them from him who is their light, their life, their Crown, their all in all.

Mat. 26. 27, 28.

Dan 6. 8. Mat. 27. 66.

2 Tim. 4. 8.

Col. 3. 11.

In this Sacrament Christ comes forth and shewes his love, his heart, his bowels his blood, that his children may no longer say, doth the Lord Jesus love us, doth he delight in us? *&c.* but that they may say with the Spouse, *I am my beloveds, & his desire is towards me.* Many precious Christians there are, that have lain long under fears and doubts, sighing & mourning, that have run from Minister to Minister, and from one duty to another, *&c.*

Cant. 7. 10. תשוקתו His desirous affection is towards me, as the wives is towards her

dearest husband. So the Hebrew word signifies.

and yet could never be perswaded of the love of Christ to their poor souls, but still their fears and doubts have followed them, til they have waited upon the Lord in this glorious Ordinance, by which the Lord hath assured them of the remission of their sins, and the salvation of their soules. In this Ordinance God hath given them Mannah to eat, and a white

Rev. 2. 17. stone, and new name, which no man knoweth, but he that receiveth it. Tell me, you precious believing soules, whether you have not found God in this Ordinance often whispering of you in the

Mat. 9. 2. ear, saying, *Sons and daughters be of good cheer, your sins are forgiven you?* I know you have.

Those Scriptures that do expresly require Saints to be abundant and constant in rejoycing, and in praising of God, to have alwayes harps in their hands, and Hallelujah's in their mouths, doe clearly evidence that believers may attain to a well-grounded Assurance in this life. How can they rejoyce and glory in God, that doe not know whether he will be an everlasting friend or an everlasting enemy to them? whether he wil alwayes breath out love or wrath upon them? how can they but hang their harps on the Willowes that doe not know but that they

Nulla verior miseria quam falsa lætitia. There is no truer misery, than false joyes.

Psal. 137. 2. may live in a strange Land, yea in a Land of

of darkneſs all their dayes? How can they be chearful or thankful, that do not know but that they may at laſt hear that heart-breaking, that conſcience-wounding, that ſoul-ſlaying word, *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels*. Now there is no duty in the whole Book of God that is more frequently and abundantly preſt upon believers, than this of joy and rejoycing, of praiſe and thankſgiving, as all know that know any thing of the Scripture, 1 *Theſ.* 5. 16. *Rejoyce evermore*. God would not have his Children alwayes a putting finger in the eye. Ah Chriſtians! remember what Chriſt hath done for you, and what he is ſtill a doing for you in Heaven, and what he will do for you to all eternity, and ſpend your days in whining and mourning if you can. *Pſal.* 32. 11. *Be glad in the Lord, and rejoyce ye righteous, and ſhout for joy all ye that are upright in heart*. Pſal. 33. 1. *Rejoyce in the Lord, O ye righteous, for praiſe is comely for the upright*. Chriſtians, are not your mercies greater than your miſeries? yes: are your greateſt ſufferings comparable to the leaſt ſpark of grace, or beam of glory revealed in you, or to you? No. Will not one hours being in the boſome of Chriſt recompence you for all your trou-

Mat. 25. 4.

It would even be an endleſſe buſineſs to cite every Scripture wherein this duty is injoyned. It is a duty that is much preſſed in both Teſtaments, and as little practiſed by all whimpering Chriſtians.

The word noteth a fair and comely grace, for which a thing is to be liked and deſired. *Ainſw.*

Eterna erit exultatio quæ bono lætatur æterno. Their joy lasts for ever, whose object remains for ever.

ble and travel? yes: why then do you spend more time in sighing than in rejoycing? and why do you by your not rejoycing, sad those precious hearts that God would not have sadded? and glad those graceless hearts that God would not have gladded?

A beautiful face is at all times pleasing to the eye, but then especially when there is joy manifested in the countenance. Joy in the face puts a new beauty, and makes that which before was beautiful, to be exceeding beautiful; it puts a luster and glory upon beauty: so does joy in the face, heart and life of a Christian, cast a general splendor and glory upon him, and the wayes of God wherein he walkes. The joy of the Lord is not only the strength, but also the beauty and glory of Christians.

Nehem. 8. 10.

Joy and rejoycing is a consequent and effect of Assurance, as many believers by experience find. And therefore without all peradventure believers may attain unto a well-grounded Assurance of their everlasting happiness, else it is impossible that they should *Rejoyce evermore*; so that by this Argument, as by the former, it clearly appears, that believers may in this life be assured of their eternal well-being.

Mistress *Kath. Brettergh*, under the power of Assurance, crys out, O the joyes, the joyes, the unconceivable joyes my heart is filled with.

The tenth and last Argument to prove that

that believers may in this life attain to a well-grounded Assurance, is this, That God would never have made such a broad difference in the Scripture between the seed of the Woman, and the seed of the Serpent, between the righteous and the wicked, between saints and sinners, between sons and slaves, sheep and goats, between lions and lambs, between wheat and chaffe, light and darkness, *&c.* if it were impossible for men to know which of these two estates they are in. Therefore they may know whether they are in a state of life or a state of death; in a state of misery, or in a state of felicity; in a state of wrath, or in a state of love. O! it is much below the grace of God, it is repugnant to the wisdom of God, to make such a wide difference between his own children and Satans, if it were not possible for every child to know his own father. *Thou shalt call me, my father*, Isa. 63. 16. *Doubtless thou art my father, though Abraham be ignorant of us, and Israel acknowledge us not; thou O Lord, art our Father and Redeemer, thy Name is from everlasting.* The weakest Saint can say, *Abba Father*; the Lord will not leave his Children comfortless, or as Orphans and fatherless children, as it is in the Greek. Though the salvation of believers do not depend upon their

Gen. 3. 15. Ezek. 18. Mat. 25. Mat. 3. 12. 2 Cor. 6. 14.

Mat. 13.

John 8. 44.

The Saints motto is, *Tam pius nemo, tam pater nemo.* No Father is like our Father. Rom. 8. 15. John 14. 18 ὀρφανὸς. God hath no child so young, but can more or less call him Father.

their knowledge of God to be their father, yet their consolation does; therefore the Lord will not be only a father to *Israel*, but he will make *Israel* know that he is his father, *Jer.* 3. 4. *Wilt thou not from this time cry unto me, my father, thou art the guide of my youth?*

We say he is a wise Child that knows his Father; such wise ones believers are.

By these ten Arguments it doth evidently appear, That believers may in this life attain unto a well-grounded Assurance of their everlasting happiness and blessedness. I shall apply this a little, and then close up this Chapter.

Use.

THis precious Truth thus proved, looks sourly and wishly upon all those that affirm that believers cannot in this life attain unto a certain wel-grounded Assurance of their everlasting happiness and blessedness. As *Papists* and *Arminians*, all know that know their writings and teachings, that they are in Arms against this Christ-exalting, and soul-cheering Doctrine of Assurance. *I know no such thing as Assurance of Heaven in this life*, saith *Greevinchovius*, the *Arminian*. Assurance is a Pearl that they trample under feet; it is a beam of heaven that hath so much light, brightness, and shining glory in it, that their bleer-

Sensum eleli-nis ad gloriam in hac vita nullam agnosco. Greevinchov.

eyes

eyes cannot behold it. Assurance is glory in the bud, it is the suburbs of Paradice, it is a cluster of the Land of promise, it is a spark of God, it is the joy and Crown of a Christian; the greater is their impiety and folly that deny Assurance, that cry down Assurance, under any names or notions whatsoever. They are rather tormenters, than comforters, that say, Poor soules may know that there is a Crowne of righteousnesse, but they must not presume to know, that they shall have the honour to wear that Crowne; and that makes God like King *Xerxes*, who crowned his Steers-man in the morning, and beheaded him in the evening of the same day.

Arminians are not ashamed to say, That God may Crown a man one houre and uncrown him the next; they blush not to say that a man may be happy and miserable, under love, and under wrath, an Heir of Heaven, and a fire-brand of Hell, a Child of light, and a Child of darknesse, and all in an houre. O what miserable comforters are these? What is this, but to torment the weary soule? to dis-spirit the wounded spirit, and to make them most sad, whom God would have most glad. Ah! how sad is it for men to affirm, That wounded souls may know *that the Son of righteousnesse hath healing*

1 Is the surety of the new Covenant grown so poor Heb. 7. 22.
2 Is the promise now come to be yea and nay? 2 Cor. 1. 20.
3 Is the power of God grown so weak? 1 Pet. 1. 5.
4 Is the decreeing will of God become mutable? 2 Tim. 2 19.
5 Is the free eternal and everlasting love of God become changeable? Jer. 31. 3. John 13. 1. that these things can be? Ezek. 13. 22. Mal. 4. 2.

healing in his wings, but they cannot be assured that they shall be healed. The hungry soule may know that there is bread enough in his fathers house, but cannot know that he shall tast of that bread. The naked soule may know that Christ hath Robes of righteousnes to cover all spots, sores, defects, and deformities of it, but may not presume to know that Christ will put those Royal Robes upon it. The impoverished soule may know that there be unsearchable riches in Christ, but cannot be assured that ever it shall partake of those riches; all that these men allow poor soules, is guesses and conjectures that it may be well with them; they will not allow soules to say with *Thomas*, *My Lord, and my God*; nor with *Job* to say, *My Redeemer lives*; nor with the Church, *I am my beloved's, and his desire is towards me*; and so they leave soules in a cloudy, questioning, doubting, hovering condition, hanging like *Mahomets* Tomb at *Mecha*, between two Load-stones, or like *Erasmus*, as the Papists paint him, hanging betwixt Heaven and Hell. They make the poor soule (*a magor missabib*) a terrour to it self.

Luke 15. 17.

Rev. 3. 18.

Ephes. 2. 8. ἀνεξιχνίαστον Not to be traced out.

John 20. 28, Job 19. 25. Cant. 7. 10.

What more uncomfortable doctrine than this? what more soul-disquieting, and soule-unsettling doctrine than this? thou art this moment in a state of life, thou

thou mayest the next moment be in a state of death; thou art now gracious, thou mayest the next hour be graceless; thou art now in the promised Land, yet thou mayest dye in the wilderness; thou art to day a habitation for God, thou mayest to morrow be a Synagogue of Satan. Thou hast to day received the white stone of absolution, thou mayest to morrow receive the black stone of condemnation. Thou art now in thy Saviours Arms, thou mayst to morrow be in Satans pawes. Thou art now Christs free-man, thou mayest to morrow be Satans bond-man. Thou art now a vessel of honour, thou mayest suddenly become a vessel of wrath. Thou art now greatly beloved, thou mayest soon be as greatly loathed. This day thy name is fairly written in the book of life, to morrow the book may be crost, & thy name blotted out for ever. This is the *Arminians* doctrine; and if this be not to keep soules in a doubting and trembling, and shivering condition, what is it? well, Christians, remember this is your happiness and blessedness, that *none can pluck you out of your fathers hand; that you are kept* (as in a garrison, or as with a Guard) *by the power of God through faith unto salvation. That the Mountains shall depart, and the hills be removed, but the kindness of the*

The Heathens used to absolve men by giving them white stones, and condemn them by giving them black ones.

Joh. 10. 29. 1 Pet. 1. 5. φρουρουμένους. Kept safe, and fast, as in a strong Garrison. Isa. 54. 10. Heb. 7. 25.

the Lord shall not depart from you, neither shall the Covenant of peace be removed, saith the Lord that hath mercy on you. That Christ ever lives to make intercession for you; and that men and Devils are as able, and shall as soon make a world, dethrone God, pluck the Sun out of the Firmament, and Christ out of the bosom of the Father, as they shall pluck a believer out of the everlasting armes of Christ, or rob him of one of his pretious jewels. I shall close up this Chapter with an excellent saying of *Luther*, *The whole Scripture* (saith he) *doth principally aim at this thing, that we should not doubt, but that we should hope, that we should trust, that we should believe, that God is a merciful, a bountiful, a gracious, and a patient God to his people.*

Deut. 33. 26, 27.

CHAP.

CHAP. II.

Containing several weighty

PROPOSITIONS

concerning

Assurance.

The first Proposition

THat I shall lay down concerning Assurance is this, That God denies Assurance for a time to his deareſt & choiceſt ones, and that upon many considerable grounds.

As first, for the exercise of their grace. A gracious soul would alwayes be upon Mount *Tabor*, looking into *Canaan*; he would always be in his fathers arms, and under his fathers smiles; he would alwayes

wayes be in the Sun-shine of Divine favour, he would alwayes have the Heavens open, that he might alwayes see his Christ and his Crown, he would with *Peter* be alwayes upon the Mount; he is loath to walk through the valley of darkness, through the valley of *Baca*. As the King of *Sodom* said once to *Abraham*, *Give me the persons, and take the goods to thy self*. So gracious souls are apt to say, Give me joy, give me peace, give me Assurance, and do you take trials, afflictions, and temptations, to your selves. But pray what use would there be of the Stars, if the Sun did alwayes shine? why none; why no more use would there be of your graces, if Assurance should be alwayes continued; therefore the Lord for the exercise of his Childrens faith, hope, patience, *&c.* is pleased (at least for a time) to deny them Assurance, though they seek it by earnest prayer, and with a flood of penitent tears

Tam pater nemo tam pius nemo. Tertul.

Gen. 14. 21. If Saints should alwayes have Assurance, they would be too apt to say (*Bonum est esse hic*) it is good for us to be here.

Secondly, The Lord denies Assurance to his dearest ones, that he may keep them in the exercise of those Religious duties that are most costly, and contrary to flesh and blood, as to mourning, repenting, self-judging, self-loathing, self-abhorring, and self-searching: as *Lam.* 1. 16. *For these things I weep, mine eye,*

mine

mine eye runneth down with water, because the comforter that should relieve my soul, is far from me; Chap. 3. 2, 3. *He hath led me, and brought me into darkneſſe, not into light. Surely againſt me he is turned, he turneth his hand againſt me all the day.* Verſ. 17. *And thou haſt removed my ſoul far off from peace; I forgat proſperity.* Now what this ſad dealing of God puts the Church upon, you may ſee in *ver.* 40. *Let us ſearch and try our wayes, and turn again to the Lord.* And if you look throughout the book, you ſhall find the Church much in ſelf-examining, ſelf-judging, ſelf-loathing, &c. upon this ground, That God had hid his face, drawn a curtain between him and them, and ſtood at a diſtance from them, and would not ſpeak comfortably, and friendly to them.

Now if you ask me why God will put his children upon thoſe duties of Religion that are moſt coſtly and contrary to fleſh and blood?

I anſwer firſt, That his ſtrength and power may appear in their weakneſſe, 2 *Cor.* 12. 7, 8, 9.

2. To diſcover not only the truth, but alſo the ſtrength of their graces; a little grace will put a man upon thoſe Religi-

משיבנפשי *Bring back my ſoule, or fetch again my ſoule, i.e.* Comfort, refreſh, and rejoyce me as in former times

וחפשה ונחקרה These two Hebrew words are joyned together, to intimate to us that diligent narrow and accurate enquiry that they ſhould make into their wayes, to ſearch as men do into the bowels of the earth, for the diſcovery of rich Mines and treaſure: which made one of the Rabbins cry out (*Venias Meſſias at ego non videam*) Let the Meſſias come, but let not me ſee him.

ous duties that are easie, and pleasing to flesh and blood, and not chargeable, but rather profitable and pleasurable; but it must be strength of grace that puts a man upon those services that are costly and cross to the old man.

3. That they may be more fully and eminently conformable to Christ their Head, who from first to last, who even from the cradle to the cross was most exercised in those duties and services that were most costly and cross to flesh and blood, as is most evident to all that study the writings of the Holy Ghost, more than the writings of men.

4. Because in the performance of such duties, they do in a more singular way bear up the name and credit, the honour and glory of God, Christ and the Gospel in the world: the very world will cry out, Ah these are Christians indeed.

5. Because the more they are in the exercise of such duties, the greater at last will be their reward.

Heb. 11. 7.

6. That Satans plots and designes may be the better prevented, and the wicked world more justly condemned, who do not only despise the hardest duties of Religion, but also neglect the easiest.

Mat. 25. 4. 46.

The third Reason why God denyes

Jer. 2. 19.

Assurance to his most precious ones, is, that

that they may be the more clearly and fully convinced of that exceeding sinfulness, and bitterness that is in sin. Ah Lord, sayes the soul, that's sighing and mourning under the want of assurance, I see now that sin is not only evil, but the greatest evil in the world, in that it keeps me from an assurance of my interest in thee who art the greatest good in the world, and from an assurance of that favour of thine that is better than life, and from the light of thy sweet countenance, that is better than corn and wine and oyl; and from those joyes and comforts that can only make a Paradise in my soul. Ah Lord, now I find sin not only to be bitter, but to be the very quintescence of bitterness; Ah no bitterness so bitter as sin, that keeps my soul from that sweet assurance; that is not only the top and crown of mercy, but also the sweetner of all mercy, misery, and glory. O what unspeakable evil do I now see in that evil that keeps me from the most desirable good? Oh what bitterness do I now find in that which Satan, the world, and my own deluded heart told me I should find sweetness in? Ah, now I find by experience, that to be true, which long since the faithful messengers of the Lord have told me, *viz.* That sin debaseth the soul of man,

Sin is *Malum Catholicum*, tis *æterna macula* 'tis *corruptio optimi pessima*, Psal. 63. 3,4. Psal. 4. 7. This made one cry out, *Quid restat O peccator, nisi ut in tota vita tua deplores totam vitam tuam.* O what then remains but in our whole life to lament the sins of our whole life.

Heb. 3. 13. Sin hath its original from a deceitful subtil Serpent and is the ground of all the deceit in the world, and is the great couzener of souls.

that it defiles and pollutes the soul of man, that it renders the soul most unlike to God (who is *Optimum maximum*) the best and greatest, who is (*Omnia super omnia*) all, and above all, and renders it most like to Satan, who is a very Sea and sink of sin. That it hath robbed the soul of the image of God, the holiness of God the beauty of God, the glory of God, the righteousness of God, and that keeps the soul from wearing this golden chain of assurance.

Yea peccatum est Deicidium, sin is a killing of God.

A fourth reason why God denies assurance to his dearest ones, is, Because they seek assurance more for themselves than they do for his honour and glory; more that they may have joy without sorrow, comfort without torment, peace without trouble, sweet without bitter, light without darkness, and day without night; than that he may be exalted and admired, and his name alone made great and glorious in the world.

Christus opera nostra non tam actibus quam finibus pensat. Zanchius. The glory of God must consume all other ends, as the Sun puts out the light of the fire.

Many Christians are like the Bee that flies into the field to seek Honey to eat, but brings it not into the Masters Hive. So they seek for assurance, that they may feed upon that sweet honey comb, more than to fill their Lord and Masters Hive with thanks and praise.

That servant that minds his wages more than his work must not wonder if his

his Master be slack in paying; no more should he that minds comfort more than obedience, that minds assurance more than Divine honour, wonder that God delays the givings in of assurance, though it be sought with many prayers and tears. He that is most tender of Gods honour, shall find by experience that God is most mindful of his comfort. God will not see that soul sit long in sackcloath and ashes, that makes it his business to set him up upon his Throne. He that minds Gods glory more than his own good, shall quickly find that God will even obscure his own glory to doe him good If we are not wanting to Gods glory, he will not long be wanting to our joy.

It was a notable saying of *Nazianzen*, Let me (sayes he) be cast into the Sea, let me lose my place, rather than the name of Christ should suffer; so tender was he of the honour and glory of Christ.

A fifth reason why God denies assurance to his children, is, That when they have it, they may the more highly prize it, the more carefully keep it, the more wisely improve it, and the more affectionately and effectually bless God for it. None sets such a price upon light, as he that hath lain long in a Dungeon of darkness; so none sets such a price upon assurance, as those children of light that have walked most in spiritual darkness. Ah! how sweet was the light to *Jonah*, that had been in the belly of Hel: so is assurance to those that (through slavish

Life without light, is but a lifeless life. *Mic.* 7. 8, 9.

Jonah 2. 2.

Pſal. 139. 8.

fears and unbelief) *have made their beds in Hell*, as the Pſalmiſt ſpeaks. Gold that is far fetched, and dearly bought, is moſt eſteemed: ſo that aſſurance that coſts the ſoul moſt pains and patience, moſt waiting and weeping, moſt ſtriving and wreſtling, is moſthighly valued, and moſt wiſely improved. As by the want of temporals, God teaches his people the better to prize them, and improve them when they enjoy them; ſo by the want of ſpirituals, God teaches his people the better to prize them, and improve them when they enjoy them. Ah! how ſweet was *Canaan* to thoſe that had been long in a Wilderneſs? How precious was the gold and Ear-rings to *Iſrael*, that had been long in *Egypt*, and the gifts and Jewels to the *Jewes*, that had been long in *Babylon*? ſo is aſſurance to thoſe precious ſoules that have been long without it, but at laſt come to enjoy it.

Socrates prized the Kings countenance above his coyn, his good looks above his gold; ſo do Saints prize Aſſurance above all worldly enjoyments.

Numb. 14. 33, 34. Exod. 11. Ezra. 1.

After the *Trojans* had been wandring a long time in the *Mediterranean Sea*, as ſoon as they eſpied Land, they cryed out with exulting joy, *Italy*, *Italy*; ſo when poor ſoules ſhall come to enjoy aſſurance, who have been long toſſed up and down in a Sea of ſorrow and trouble how wil they with joy cry out, aſſurance, aſſurance, aſſurance!

The longer I ſtay for the Empire, ſaid the Emperors Son, the greater it will be So the longer a Saint ſtayes for aſſurance, the greater at laſt will it be.

The ſixth reaſon why God denies aſſurance

surance to his dearest ones (at least for a time) is, that they be kept humble and low in their own eyes; as the enjoyment of mercy glads us, so the want of mercy humbles us. *Davids* heart was never more low, than when he had a Crowne only in hope, but not in hand. No sooner was the Crown set upon his head, but his blood rises with his outward good, and in the pride of his heart, he sayes, *I shall never be removed.*

Humility is *Conservatrix virtutum*, saith one.

Psal. 30. 6.

Hezekiah was a holy man, yet he swels big under mercy. No sooner doth God lift up his house higher than others, but he lifts up his heart in pride, higher than others. When God had made him high in honours, riches, victories, I, and in spiritual experiences, then his heart flies high, and he forgets God, and forgets himself, and forgets that all his mercies were from free mercy, that all his mercies were but borrowed mercies. Surely it is better to want any mercy, than an humble heart; it is better to have no mercy, than want an humble heart. A little, little mercy with an humble heart, is far better than the greatest mercies with a proud heart. *I had rather have Pauls coat with his humble heart, than Hezekiahs lifted up heart with his Treasures and Royall Robes.* Well Christians, remember this, God hath two strings to

2 Chron. 32. The whole Chapter is worthy of reading.

As I get good by my sins, so I get hurt by my graces, said Mr. *Fox*, they being accidental occasions of pride to him.

Augustine saith that the first, second, and third virtue of a Christian is humility.

his bow; if your hearts will not lye humble and low under the ſenſe of ſin and miſery, he will make them lye low under the want of ſome deſired mercy. The want of aſſurance tends to bow and humble the ſoule, as the enjoyment of aſſurance doth to raiſe and rejoyce the ſoul; and therefore do not wonder why precious ſouls are ſo long without aſſurance, why Chriſts charet (Aſſurance) is ſo long a coming.

God hath two hands, a hand open, and a hand ſhut, and he makes uſe of both to keep ſouls humble.

Judges. 5.28.

The ſeventh and laſt reaſon, why God denyes aſſurance (for a time) even to his deareſt ones, is, that they may live clearly and fully upon Jeſus Chriſt, that Jeſus Chriſt may be ſeen to be all in all. It is natural to the ſoul to reſt upon every thing below Chriſt; to reſt upon creatures, to reſt upon graces, to reſt upon duties, to reſt upon Divine manifeſtations, to reſt upon celeſtial conſolations, to reſt upon gracious evidences, and to reſt upon ſweet aſſurances. Now the Lord to cure his people of this weakneſs, (and to bring them to live wholly and ſolely upon Jeſus Chriſt) denies comfort, and denyes Aſſurance, *&c.* and for a time leaves his children of light to walk in darkneſs. Chriſtians, this you are alwayes to remember, that though the enjoyment of aſſurance makes moſt for your conſolation, yet the living purely

Col. 3. 11. (*Omne bonum in ſummo bono*) All good is in the chiefeſt good. Chriſt is all things to Chriſtians, he is bread to feed them, a fountain to refreſh them a Phyſitian to heal them, a Rock to ſhelter them, a light to guide them, and a Crown to crown them.

ly upon Christ in the want of assurance makes most for his exaltation. No Christian to him that in the want of visibles can live upon an invisible God; that in thick darkness can live upon God as an everlasting light. He is happy that believes upon seeing, upon feeling; but thrice happy are those souls that believe when they do no see; that love when they do not know that they are beloved; and that in the want of all (comfort and assurance) can live upon Christ as their only all. He that hath learned this Holy Art, cannot be miserable; he that is ignorant of this Art, cannot be happy.

Heb. 11. 27. Isa. 69. 19. Mic. 7. 3. 9. John. 20. 28, 26.

Christ is *Omnia super omnia*

The second Proposition

IS this, *That the Scripture hath many sweet significant words to expresse that well-grounded Assurance by, which believers may attain to in this life.*

Sometimes it is called a perswasion, *Rom.* 8. 38. *I am perswaded that neither death, nor life, &c. shall be able to separate us from the love of God which is in Christ Jesus our Lord.* It is rendred a perspicuous and peculiar manifestation of Christ to the soule, *John* 14. 21, 22, 23, 24. It is often rendred to know, as 1 *Joh.* 3. Chap. 2, 14, 19, 24. & 5. 13, 19. *&c.* But

1 There is a natural perswasion. Natural principles may perswade a man that there is a God, and that this God is a great God, a beauteous God, *&c.* but this will

not make a man happy.
2 There is a moral perſwaſion.
3 There is a traditional perſwaſion.
4 There is a divine perſwaſion that flowes from Divine principles and cauſes.
Col. 2 2. Heb. 6. 11, 18, 19. Chap. 10 22

But the word that the Scripture doth moſt fully expreſs this by, is (*Plerophoria*) full aſſurance, that is, when the ſoul (by the Spirit and word) is ſo fully perſwaded of its eternal happineſs and bleſſedneſs, that its carried like *Noahs* Ark above all waves, doubts and fears, and *Noah*-like ſits ſtill and quiet, and can with the Apoſtle *Paul* triumph over ſin Hell, wrath, death, and Devil.

This is ſometimes called *full aſſurance of underſtanding*; ſometimes it is called *full aſſurance of hope*; and ſometimes it is called *full aſſurance of faith*, becauſe theſe are choice and pleaſant ſprings from whence aſſurance flowes.

Thi. full aſſurance is the *maximum quod ſit* the higheſt pinacle of aſſurance.

Now though this full aſſurance is carneſtly deſired, and highly prized, and the want of it much lamented, and the enjoyment of it much endeavoured after by all Saints, yet 'tis only obtained by a few. Aſſurance is a mercy too good for moſt mens hearts, it is a Crown too weighty for moſt mens heads. Aſſurance is *Optimum maximum*, the beſt and greateſt mercy, and therefore God will only give it to his beſt and deareſt friends.

Auguſtus in his ſolemn Feaſts gave trifles to ſome, but gold to others. Honours and riches, *&c.* are trifles, that God gives to the worſt of men; but aſſurance is *that tryed gold*, that God only gives

Rev. 3. 18.

gives to tried friends. Among those few that have a share or portion in the special love and favour of God, there are but a very few that have an Assurance of his love.

Most Saints I believe can give a loud testimony to this truth; I shall rejoyce when their experiences shall confute it.

It is one mercy for God to love the soule, and another mercy for God to assure the soul of his love. God writes many a mans name in the book of life, and yet will not let him know it till his houre of death, as the experience of many precious souls doth clearly evidence. Assurance is a Flower of Paradise that God sticks but in a few mens bosomes. It is one thing to be an Heir of Heaven, and another thing for a man to know, or see himself an Heir of Heaven. The child in the arms may be Heir to a Crown, a Kingdome, and yet not understand it; so many a Saint may be Heir to a Crown a Kingdome of glory, and yet not know it. As the Babes that passes the pangs of the first birth, do not presently cry *Father, Father*; so the new born Babes in Christ, that have past the pangs of the second birth, do not presently cry *Abba Father*; they do not presently cry out, Heaven, Heaven is ours; Glory, Glory is ours.

Rom. 8. 16, 17.

1 Pet. 2. 2.

The

The third Proposition

IS this, *That a man may have true grace, that hath not Assurance of the love and favour of God, or of the remission of his sins, and salvation of his soule.*

The blind man in the Gospel call'ed his faith unbelief. Mat 15. 22, 25.

A man may be truly Holy, and yet not have Assurance that he shall be eternally Happy. A man may be Gods, and yet he not know it; his estate may be good, and yet he not see it; he may be in a safe condition, when he is not in a comfortable condition. All may be well with him in the Court of glory, when he would give a thousand worlds that all were but well in the Court of conscience.

The *Canaanite* woman shewed much love, wisdom, zeal, humility, & faith, yea such strength of faith, as makes Christ admire her, and yield to her, grace her, and gratifie her, and yet she had no Assurance that we read of. So *Paul* speaking of the believing *Ephesians*, saith, *In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation. In whom also after that ye believed, ye were sealed with that holy Spirit of promise.* First, *They heard the word*; and then secondly, *They believed*; and then thirdly, *They were sealed*; that is, fully assured of a Heavenly inheritance, of a purchased

Ephes. 1 18. They that honour God by calling to his truth, those God will honour by sealing them with his Spirit.

chaſed poſſeſſion. So 1 John 5.13. *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* So *Isa.* 50. 10. *Who is among you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay himſelf upon his God.* So *Mic.* 7. 8, 9. *Rejoyce not againſt me, O mine enemy; when I fall, I ſhall ariſe, when I ſit in darkneſs, the Lord ſhall be a light unto me. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgement for me; he will bring me forth to the light, and I ſhall behold his righteouſneſs.* Aſaph was a very holy man, a man eminent in grace, and yet without Aſſurance, as may be ſeen at large, *Pſal.* 77. *Heman* (doubtleſs) was a very precious ſoul, and yet from his youth up, he was (even) *diſtracted with terrours*, Pſal. 88. There are thouſands of Chriſtians that are in a ſtate of grace, and ſhall be ſaved, and yet want aſſurance, and the proper effects of it, as high joy, pure comfort, glorious peace, and vehement longings after the coming of Chriſt.

Saints have eternal life,
1 *In præ io.*
2 *In promiſſio.*
3 *In primitiis.*

זעם

Zagnaſh ſignifies vehement anger, with a ſad and lowring countenance. Dan. 1. 10. vide *Merc.*

Iſa. 8. 17. Chap. 49. 14, 15, 16. Chap. 54. 6, 7, 8, 9, 10, 11.

Aſſurance is requiſite to the well-being

ing of a Christian, but not to the being; it is requisite to the consolation of a Christian, but not to the salvation of a Christian; it is requisite to the wel-being of grace, but not to the meer being of grace. Though a man cannot be saved without faith, yet he may be saved without assurance. God hath in many places of the Scripture declared, that without faith there is no salvation; but God hath not in any one place of the Scripture declared, that without assurance there is no salvation. A man must first be saved, before he can be assured of his salvation; for he cannot be assured of that which is not: and a man must have saving grace, before he can be saved; for he cannot be saved by that which he hath not. Again, a man must be ingrafted into Christ before he can be assured of remission, or salvation, but this he cannot be before he hath faith; therefore there may be grace where there is no assurance. Christ went to heaven in a cloud, and the Angel went up to heaven in the smoake and flame of the sacrifice, and so I doubt not, but many precious soules do ascend to heaven in clouds and darkness.

God never said, except you be assured I will pardon you, I will never pardon you; except you be assured I will save you, I will never save you. This is language God never spoke, and why then should men speak it?

Acts 1. 9. Judg. 13. 20.

Now a man may have grace, and yet want assurance, and that may arise from these causes.

First, *from his cavilling spirit*, and from his

his siding with the old man against the new, with the flesh against the spirit, with corruption against grace, with the house of *Saul* against the house of *David*, with the work of Satan, against the work of God. Sin is Satans work; grace, holiness is Gods; yet such is the weakness, yea madness of many poor Souls, that they will fall in, and side with Satans work, rather than with Gods against their own souls. Ah Christians, will you condemn that Judge for injustice, and unrighteousness, that shall open his ears to the complaints of the Plantiffe, but stop his ears against the answers of the Defendant; & will you not condemn your selves for that you do with both ears hear what sin and Satan hath to say against the soul, but have not one ear open to hear what the Spirit, what grace, what the new man, what the noble part of man, what the regenerate man can say for the justification, satisfaction and consolation of the soul. Let me tel thee, O thou cavilling soul, that it is thy wisedome, and thy duty, to remember that that command of God, that doth prohibit thee from bearing false witness against thy neighbour, that same command doth enjoyn thee not to bear false witness against the work of grace upon thy own heart, against the precious and glori-

Cease cavilling thou weak soul, and say (*Quod fui Domine ignosce quod sum corrige, quod ero dirige*) O Lord forgive what I have been, correct what I am, direct what I shall be.

When *John Prostiborski* Biron of *Schanow*, was laid on the Rack, he with an Heroical indignation cut out his tongue, and cast it away; being demanded why he did so, set down his answer with a quill on the wall; I did it (said he) because I would

not be broght by any tortures to say any thing that is false against my selfe or others.

Ah, cavilling souls, I had almost said, that you were better cut out your tongues, than suffer them to be cavilling against the grace of God the Image of God that is stamped upon you. Mat. 14.30,31 Mark 9, 20. Lu. 13.18,19. *Pythagoras* saith, that *Mustard* seed hath the preheminence among those things whose power is to ascend upward. *Plin.* in his *Nat. Hist. lib.* 2.c. 22. speaks more of this grain. *vide.*

glorious things that God hath done for thy soule. And thou shouldest make as much conscience of bearing false witness against any thing the Lord hath wrought in thee, and for thee, as thou doest make conscience of bearing false witness against thy neighbour. It cannot but be sad with the soule, but be night with the soul, when it makes much conscience of the one, and no conscience of the other. Many heathens have been so loving and faithful one to another, that they would rather dye, than they would bear false witness one against another: How dare you cavilling souls then to bear false witness against your own souls, and the gracious worke of the Lord upon them. If this be not the way to keep off assurance, and keep the soul in darkness, yea in a hell, I know nothing.

Againe, a man may have grace, and yet want assurance, and that may arise, in the second place, from the exceeding littleness, and weakness of his grace. A little candle yeelds but a little light, and a little grace yeelds but a little evidence: Great measures of grace carries with them great and cleere evidences, but little measures carries with them but little evidence. Some Starres are so smal that they are scarce discernable; So some Saints graces are so smal, that they can hardly

hardly see their graces to be graces. A little fire will yield but a little heate, a little grace will yield but a little comfort, a little evidence: A little grace will yeeld a man a heaven hereafter; but it is a great deal of grace that must yeeld us a Heaven here: A little stock will bring in but a little profit, a little grace will bring in but a little peace; a little Jewel yeelds but a little lustre, a little glory; no more doth a little grace, and therefore it is that christians that have but a little grace, have but a little of the shine and lustre of Assurance, they have but little joy and comfort in this world. Yet that the spirits of weak Christians may not utterly faint, let me give them this hint, *viz.* That the weakest Christian is as much justified, as much pardoned, as much adopted, and as much united to Christ, as the strongest, and hath as much interest and propriety in Christ, as the highest and noblest christian that breaths though he cannot make so much advantage and improvement of his interest and propriety, as the strong christian, who hath a greater degree of grace.

The Babe in the arms hath as much propriety in the Father, as he that is grown up to ripe years, though he cannot make such improvement of it as the other.

Hierom observes upon the Beatitudes, That there are many of the Promises made to weak grace, *Mat.* 5. 3, 4, 6. *Blessed are the poor in spirit. Blessed are they that mourn. Blessed are they that hunger*

A childs hand may receive a Pearl, as well as the hand of a Gyant: So may a weak faith, a Christ, as well as a strong.

ger and thirſt. Weak Saints, remember this, the promiſe is a Ring of gold, and Chriſt is the precious tried ſtone in that Ring, and upon that ſtone muſt you reſt, as you would have grace to thrive, and your ſouls to be ſafe and happy. Weak ſouls, remember this, as *Joſeph* ſent chariots to bring his father and his brethren to him, ſo God would have your weak graces to be as Chariots to bring you to himſelf, who is the cheriſher, ſtrengthner, and encreaſer of grace. He that makes his graces to be ſervants and handmaids to convey him to Chriſt the fountain of grace, he ſhall find the greateſt ſweetneſs in grace, and the greateſt encreaſe of grace.

Gen. 45.

Thirdly, a man may have true grace, and yet want aſſurance, and this may ariſe from the reſurrection of old ſins. Ah when thoſe ſins which were long ſince committed, and long ſince lamented, and long ſince loathed, and long ſince crucified, when thoſe old ſins, which hath coſt a ſoul many prayers, and many tears, and many ſighs, and many groans, and many complaints, when thoſe ſins that have been long buried, ſhall be again revived, and meet the ſoul, and ſtare upon the ſoul, and ſay to the ſoul, We are thine, and we will follow thee: we are thine, and we will haunt thee. Ah, how will

It would very much diſcomfort us, and terrifie us, to ſee one haunt us that was long ſince laid in the grave, whoſe reſurrection we did neither fear nor repent, till the ſounding of the laſt Trumpet.

will this cause a mans countenance to be changed, his thoughts to be troubled, his joynts to be loosed, and his heart to be amazed! *David* and *Job* meeting with the sins of their youth (long after they were lamented and pardoned) makes their hearts startle and tremble. Upon the new risings of old sins, the soul begins to question all, and thus to expostulate the case, surely my estate is not good my pardon is not sealed; if it be, how comes these sins to be revived, to be remembred? Hath not God engaged himself in the promises of grace, that those sins that are pardoned, shall never be remembred? and surely if these sins be not pardoned, I have reason to fear that others be not pardoned; and if my sins be not pardoned, how shall I escape being destroyed? Surely my repentance was not sound, my sorrow was not sincere, the blow, the wound I gave sin, was not mortal, if it had, how comes it to pass that it now meets me like an armed enemy? Thus these new risings of old sins keeps many a mans soul and assurance asunder.

Psal 25. 7. Job 13. 26.

Isa. 43. 25. Jer. 31. 34.

Fourthly, A man may have grace and yet want assurance, and this may arise from his falling short of that perfection that the world requires, and that other Saints have attained to. Ah! sayes such a

Perfection is desirable on earth, but shall be only enjoy'd in Heaven.

a ſoul, ſurely I have no grace, Oh how ſhort do I fall of ſuch and ſuch righteous Rules, and of ſuch and ſuch precious Chriſtians? Ah how clear are they in their light? How ſtrong are they in their love? how high are they in their attainments? how are their hearts filled with grace, and their lives with holineſs? All their motions towards God, and towards man, ſpeak out grace grace; they pray indeed like Saints, and live indeed like Angels. Now many poor ſouls comparing themſelves with the perfect rule of righteouſneſs, and with thoſe that are in the higheſt forms in Chriſts School, and that are the nobleſt and choiceſt patterns for purity and ſanctity, and finding ſuch a vaſt diſproportion between their hearts and the Rule, between their actions and lives, and the actions and lives of others, they are apt to ſit down ſadded and diſcouraged.

It was a ſweet ſaying of one (*In libro vitæ ſcribuntur omnes qui quod poſſunt faciunt, ſi quod debent non poſſunt*) They are ſurely written all in Gods book that doe what they can, though they cannot but underdoe.

Suetonius reports of *Julius Cæſar*, That ſeeing *Alexanders* Statue, he fetched a deep ſigh, becauſe he at that age had done ſo little. So many precious ſouls ſit down ſighing and weeping, that they have lived ſo long, and done ſo little for God, and for their own internal, and eternal good: This wounds and ſinks their ſpirits, that they are ſo unlike to thoſe in grace, that they deſire to

Remember this, Though your conſolation depends upon degrees of grace, yet your ſalvation dependsupon the truth of grace.

to be like unto in glory; and that they are so far below such and such in spirituals, whom they are so far above in temporalls.

5 A man may have true grace, and yet want Assurance, and this may arise from that smoak and clouds, those fears and doubts that corruption raiseth in the soule; so that the soul cannot see those excellent graces that otherwise might be discerned: though there may be many precious Gems and Jewels in the house, yet the smoak may hinder a man from seeing them sparkle and shine So though there may be many precious graces in the soules of Saints, yet corruption may raise such a dust such a smoke in the soul, that the soule is not able to see them in their beauty and glory. The Well of water was neer *Hagar*, but she saw it not till her eyes were opened by the Lord. So grace is near the soule, yea in the soule, sometimes, and yet the soule doth not see it till God opens the eye, and shewes it. *The Lord was in this place*, said *Jacob, and I knew it not*. So many a precious soul may say, Grace was in my heart, and I knew it not, I saw it not.

Blessed *Bradford* in one of his Epistles saith thus, *O Lord, methinks I feele it so with me sometimes, as if there were no difference between my heart, and the heart of*

'The being of grace is a different thing from the seeing of grace. The blind man in the Gospel called his faith unbelief

Gen. 21. 19. 20

Gen. 28. Yet a Saint at worst, is not like him in *Plutarch*, who would not be resolv'd of his doubts, because he would not lose the plea-

sure in seeking for resolution. No, he loves, and looks, and longs for resolution to all his doubts.

the wicked; my mind is as blind as theirs, my spirit as stout, stubborn, and rebellious as theirs, and my thoughts as confused as theirs, and my affections as disordered as theirs, and my services as formal as theirs, &c. Ah Christians! have not many of your soules found it so? surely yes, no wonder then, that though you have grace, yet you have not seen it sparkling and shining in your souls. As some have thought that their fields have had no Corn, because they have been so full of weeds, and that their heap hath no wheat because nothing hath appeared but chaff; and that their pile hath no gold, because it hath been covered with much dross. So some have thought that their hearts have been void of grace, because they have been so full of fears and doubts. *Peter* at one time believes and walks, at another time he doubts and sinks. *Abraham* believes and offers up *Isaac* at one time, he fears and falls at another time, *Say thou art my sister, lest they kill me.* So *David* and *Job*, they had their shufflings, tremblings, faintings, shakings, and questionings. It is not alwayes high water with Saints, sometimes they are reduced to a very low ebb. The best of Saints are like the Arke tossed up and down with waves, with fears and doubts; and so it will be till they are quite in the bosome of Christ.

Mat. 14. 30. Mat. 12. 15. Gen. 20.

Psal. 116. 11. Psal. 31. 22.

Rara hora brevis mora. Ber.

6 Lastly.

6 Laſtly, a man may have grace, and yet not ſee it, yet not know it; and this may ariſe from his non-ſearching, his non-examining, his non-ranſacking of his own ſoul. There is gold in the Mine, and men might find it if they would but dig and ſearch diligently after it. There is grace in the heart, and you might ſee it, if you would but take the candle of the Lord, and look narrowly after it. Look as many a man upon a diligent ſearch may find his temporal eſtate to be better than he apprehends it: So many choyce ſouls upon a dilligent ſearch may find their ſpiritual eſtate to be far better than they conceived or judged it to be; therefore ſouls ceaſe from complaining, ceaſe from raſh judging and dooming of your ſelves to hell, and be diligent in enquiring what the Lord hath done, and what the Lord is a doing in you, and for you; compare the books together, compare his working on you, and others together; what is there no light, no love, no longings, no hungrings, no thirſtings after God? what is there no ſighing, no complainings, no mourning under the ſenſe of ſinne, and under the want of divine favour? Surely if you ſearch, you will finde ſome of theſe things; and if you do, prize them as Jewels as that are more worth than a

Worthleſſe Dayſes grow in ſight upon the ſurface of the earth, but the precious and richeſt rarities are hid within the bowels of the earth. You are wiſe, and know how to apply it.

The cry that was heard in the Temple was (*Migremus hinc*) Let us go hence, let us go hence.

world. God will not despise *the day of small things*, and will you? will you? dare you say that that is little, that is more worth than Heaven? The least spark of grace shall at last be turned into a Crown of glory. Well, remember this, that as the least grace, if true and sincere, is sufficient to salvation, so the sense of the least grace should be sufficient to your consolation.

The fourth Proposition

IS this, *viz. That God may deny Assurance long, and yet give it in to his Children at last, after patient waiting.* God appears to *David*, and brings him out of *an horrible pit* (or out of *a pit of noise*) *and sets his feet upon a Rocke, and puts a new song into his mouth.*

Pſ. 4. 1, 2, 3, 4.

Chap. 3. 5.

After the Church in the *Canticles* had run through many hazards and hardships, many difficulties and dangers, *she finds him whom her soul loved.*

Pſal. 69. 2, 3.

The Prophet sits down and bewailes his sad condition thus, *I am weary of my crying, my throat is dryed, mine eyes faile while I wait for my God, and I am full of heavinesse: and I looked for some to take pity, but there was none, and for comforters, but I found none.* I, but at last God appears, and then sayes he, *I will praise*

Verſ. 20.

the

the name of God with a Song, and will magnifie him with thanksgiving. Verſ. 30.

Job ſighes it out, *Behold, I goe forward, but he is not there; and backward, but I cannot perceive him: On the left hand where he doth worke, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him.* Job 8. 9.

But after this ſighing he ſings it out, *Till I dye I will not remove my integrity from me. My righteouſneſſe I hold faſt, and will not let it goe, my heart ſhall not reproach me ſo long as I live.* Chap. 27. 5. 6.

Mr. *Frogmorton* was as holy, and as choyce a Preacher as moſt was in *England* in thoſe dayes, and he lived ſeaven and thirty years without Aſſurance, and then dyed, having Aſſurance but an hour before he dyed. He went to dye at Mr. *Dods*, (who is now with the Lord) and did dye there in full Aſſurance of the juſtification of his perſon, the remiſſion of his ſins, and the ſalvation of his ſoule. God denyed Aſſurance a great while to Mr. *Glover*, though he ſought it with many prayers and tears; and yet when he was in ſight of the fire, the Lord ſhined forth in his favour ſo ſweetly upon him that he cryes out to his friend, *he is come, he is come.* So Mrs. *Katherine Bretterge* after many bitter conflicts with Satan, the day before ſhe dyed ſhe had ſweet Aſſu-

Experience doth abundantly evident that this is the manner of Gods dealing with abundance of thoſe precious ſouls of whom this world is not worthy. I could ſay much to this point from my own knowledge, but I muſt forbear lighting a Candle to ſee the Sun at noon.

Assurance of that Kingdome that shakes not, of those riches that corrupt not, and of that Crown of righteousnes that fades not away.

I have read of three Martyrs that were bound and brought to the stake, and one of them gets from under his stake to admiration, & falls down upon the ground and wrestles earnestly with God for the sense of his love; and God gave it him then at that instant, and so he came and embraced the stake, and dyed cheerfully and resolutely, a glorious Martyr. God delayed till he was bound, and then lets out himselfe sweetly and gloriously to him.

Voluntas Dei necessitat rei. God will have every child of his to put his *fiat*, his *placet* to Gods, go it never so much against the hair.

Now God doth delay the giving in of Assurance to his deerest ones, and that partly to let them know that he will be waited on, and that Assurance is a Jewel worth waiting for.

The least smile from God when our last glass is running, will make our souls amends for all their waiting. And partly that we may know that he is free in his workings, and that he is not tyed to any preparations or qualifications in the Creature, but is free to come when he will, and goe when he will, and stay as long as he will, though the soul doth sigh it out, *How long Lord, how long will it be before my mourning be turned into rejoyeing?*

Again

Againe, God delays the giving in of Assurance, not because he delights to keep his Children in fears & doubts, not because he thinks that Assurance is too rare, too great, too choyce a Jewel to bestow upon them; but it is either because he thinks their souls do not stand at a sufficient distance from sin, or because their souls are so taken up and filled with Creature enjoyments, as that Christ is put to lodge in an out-house; or else it is because they pursue not after Assurance with all their might; they give not all diligence to make their calling and election sure; or else it is because their hearts are not prepared, are not low enough for so high a favour. Isa. 59. 1, 2. Jer. 5. 25. Luke 2. 7. 2 Pet. 2. 5.

Now Gods delaying Assurance upon these weighty grounds, should rather work us to admire him, to justifie him, and quietly to wait for him, than to have any hard thoughts of him, or to carry it unkindly to him, or impatiently to say, *Why is his Chariot so long a coming?* Judg. 5. 25.

The fifth Proposition

IS this, *That those choyce soules that have Assurance may lose it, they may forfeit it.* The freshnesse and greennesse, the beauty, lustre, and glory of Assurance may be lost.

It

1 John 3. 9. 1 Pet. 1. 5.

It is true, beleevers cannot lose the habits, the seede, the root of grace, yet they may lose Assurance, which is the beauty and fragrancy, the Crown and glory of grace. These two Lovers Grace and Assurance, are not by God so neerly joyned together, but that they may by sin on our side, and Justice on Gods, be put asunder. The keeping of these two Lovers, Grace and Assurance together, will yeeld the soul two Heavens, a Heaven of joy and peace here, and a Heaven of happinesse and blessednesse hereafter; but the putting these two lovers asunder, will put the soule into a Hell here, though it escape a Hell hereafter. This *Chrysostome* knew well, when he professed, That the want of the enjoyment of God would be a far greater Hell to him than the feeling of any punishment.

It is wonderfully rare (if possible) for a soul that ever had a well-grounded Assurance not to experience this truth at first or last.

As you would keep your Christ as you would keep your comfort, as you would keep your Crown, keep Grace and Assurance together, and neither by lip nor life, by word nor works, let these be put asunder. It is possible for the best of men so to blot or blur their evidences for felicity and glory, as that they may not be able to read them, nor understand them; they may so vex and grieve the Spirit (either by grosse enormities, or by refusing his Comforts and Cordials, or

A separation between the body and the soul, will not so torment the soul as separation between grace and assurance.

or by neglecting or slighting his gracious actings in themselves and others, or by miss-judging his work, or calling faith fancy, or sincerity hypocrisie, *&c.* or by fathering those brats upon him, that are the children of their own distempered hearts) as that he may refuse to witness their interest in him, though he be a witnessing Spirit; and refuse to comfort them, though he be the only Comforter.

Spiritus sanctus est res delicata. The Holy Spirit is a very tender thing. 1 Sam. 16. John 14.

The best believer that breaths, may have his Summer day turned into a Winter night, his rejoycing into sighing, his singing into weeping, his wedding Robes into mourning Weeds, his wine into water, his sweet into bitter; his manna, his Angels food into husks; his pleasant grapes into the grapes of *Sodom*: his fruitful *Canaan*, his delightful Paradise, into a barren and unlovely Wilderness. Look as faith is often attended with unbelief, and sincerity with hypocrisie, and humility with vain-glory, so is assurance with fears and doubts.

What *Latimer* said of the spirit, it is going and coming, may be truely said of Assurance and joy, it is coming and going.

Blessed *Hooker* lived near thirty years in close communion with God, without any considerable with-drawings of God all that while; and yet upon his dying bed, he went away without any sense of Assurance, or discoveries of the smiles of God, to the wonder and deceiving of the expectation of many precious souls, and with-

So did Master *Burroughs* of blessed memory goe to heaven in a cloud.

without doubt in judgment to wicked men.

Look as many a man loſes the ſight of the City, when he comes near to it; ſo many a choice ſoul loſes the ſight of Heaven, even then when he is neareſt to Heaven. *Abraham* (you know) had Aſſurance in an extraordinary way concerning his protection from God, and yet ſayes *Abraham*, *Say, thou art my ſiſter, for otherwiſe they will kill me.* Ah! how was the freſhneſs, the greenneſs, the beauty and glory of his Aſſurance wore off, that he ſhould out of ſlaviſh fears, expoſe his Wife to other mens pleaſure, and himſelf and his neighbour to Gods diſpleaſure? that he ſhould wound four at once, the Honour of God, his Wifes Chaſtity, his own Conſcience, and *Pharaohs* Soul.

Gen. 12. 19. Chap. 20. 2.

We ſhould rather dye, than lye. We are not to tell an officious lye, to tell a lye for no hurt, but for no good, tho it were to ſave all the world, ſaid *Auſtin.*

David you know ſometimes ſings it out ſweetly, *The Lord is my portion, and the lot of mine inheritance; he is my ſalvation; of whom ſhall I be afraid? he is my Rock and fortreſs, and my deliverer, my God, my ſtrength, my truſt, my buckler, and my high Tower.* At other times you have him ſighing it out, *Why art thou caſt down, O my ſoul, why art thou diſquieted in me? why haſt thou forgotten me, O God, my Rock? why go I mourning? Thine Arrows ſtick faſt in me, and thy hand*

Pſal. 18. 2.

Verſ. 9. Pſal. 38. 2.

hand presseth me sore. There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin; for mine iniquities are gone over my head, as an heavy burden they are too heavy for me. I am troubled, I am bowed down greatly. I go mourning all the day long. Thou didst hide thy face, and I was troubled. Restore to me the joy of thy salvation, that the bones that thou hast broken may rejoyce. His heart was more often out of Tune than his Harp. He begins many of his *Psalmes* sighing, and ends them singing; and others he begins in joy, and ends in sorrow; *So that one would think* (saith one) *that those Psalmes had been composed by two men of a contrary humour.* Yea, it is very observable, That though *David* had Assurance in an extraordinary way, that he should be king, being anointed by that great Prophet *Samuel*; yet the lustre and glory of this Assurance wears off, and he (overcome by slavish fears) cryes out, *That all men are liars* (even *Samuel* as well as others) and that *he shall one day perish by the hand of Saul.* It is true, sayes *David*, I have a Crown, a Kingdom in a promise, but I must swim to the Crown thorow blood, I must win the Crown before I wear it; and the truth is, I am like to dye before I attain it.

Vers. 3. 4, 6.

Psal. 30. 7.

Ps. 51. 8, 10 13.

Peter Moulin.

Psal. 116. 11.

כחי

In my trembling, or in my affrightment, I said all men are lyars.

it. Yea, and after he was King, when King Jesus did but hide his face, he was sorely troubled; so that neither his glorious Throne, nor his Royal Robes, nor his golden Crown, nor his glistering Courtiers, nor his large Revenues, nor his cheerful temper, nor his former Experiences could quiet him or satisfie him, when God had turned his back upon him. Look as all lights cannot make up the want of the light of the Sun, so all temporal comforts cannot make up the want of one spiritual comfort.

Psal. 30. 6, 7.

בהל

Bahal, I was troubled like a withered Flower that loseth sap and vigor. So it is used in Exod. 15. 15. When God is gone, it is night with the soul.

So *Job* sometimes sings it out, *My witnesse is in Heaven, and my record is on high, and my Redeemer lives*, &c. At other times you have him complaining, *The Arrowes of the Almighty stick fast in me, and their poyson drinketh up my spirit. The terrours of God do set themselves in array against me.* And Chap. 29. you have him sighing it out thus, *O that I were as in months past, as in the dayes when God preserved me, when his candle shined upon my head, and when by his light I walked thorow darknesse. As I was in the dayes of my youth, when the secret of God was upon my tabernacle, when the Almighty was yet with me*, &c.

Job 6. 4.

Job 29. 2, 3, 4, 5.

Tota vita boni Christiani sanctum desiderium est. The whole life of a good Christian, is an holy wish, said one.

Now by all these clear instances, and by many other Saints experiences, it is evident That the choycest Saints may lose

loſe their aſſurance, and the luſtre and glory of it may decay and wither. What the Soul ſhould do in ſuch a caſe, and how it ſhould be recovered out of this ſad ſtate, I ſhall ſhew you towards the cloſe of this diſcourſe.

The ſixth Propoſition

IS this, That the certainty and infallibility of a Chriſtians aſſurance, cannot be made known to any, but his own heart He can ſay as the blind man once ſaid, *This I know, that once I was blind, but now I ſee.* Once I was a ſlave, but now I am a ſon; once I was dead, but now I am alive; once I was darkneſs, but now I am light in the Lord; once I was a child of wrath, an heir of Hell, but now I am an heir of Heaven; once I was Satans bondman, but now I am Gods freeman; once I was under the ſpirit of bondage, but now I am under the ſpirit of adoption, that ſeals to me the remiſſion of my ſins, the juſtification of my perſon, and the ſalvation of my ſoul. All this I know ſays the aſſured Saint; but I cannot make you know it certainly, and infallibly, if you would give me a thouſand worlds. What I have found and felt, and what I do find and feel, is wonderfully beyond what I am able to expreſs; I am as well able

John 9. 25.

Rom 8. & 6. 11, 13. Epheſ. 5. 8. & 2. 3. John 8. 36. 2 Cor. 3. 17. Gal. 1. 1. 13. Eph. 13. 14.

Can you compaſſe the Heavens with a ſpan, or contain the Sea in a Nut ſhel; then may you fully evidence your aſſurance to others.

able to tell the Stars of Heaven, and to number the Sand of the Sea, as I am able to declare to you, the joy, the joy, the unconceivable joy, the assurance, the glorious assurance that God hath given me.

1 Pet. 1. 8. So my young Lord *Harrington*, and *Nazianzen*, and *Vincentius*, and *Fanius* an *Italian* Martyr, with many more that might be named.

Severinus the Indian Saint, under the power of assurance, was heard to say, O my God, do not for pity so ever joy me; if I must still live, and have such consolations, take me to Heaven, *&c.* So say souls under the power of assurance; Lord we are so filled with joy and comfort, with delight and content, that we are not able to express it here on Earth, and therefore take us to Heaven, that we may have that glory put upon us, that may enable us to declare and manifest those glorious things that thou hast wrought in us.

Parents doe by experience feel such soundings, such meltings such rowlings, such sweet workings of their affections and bowels, towards their children, that for their lives they cannot to the life describe to others what it is to be a Father to be a Mother, what it is to have such rowlings of bowels towards children. Assurance is that white stone that none knoweth, but he that hath it, *Rev.* 2. 17. *To him that overcometh I will give to eat of the hidden Manna, and give him a white*

white ſtone, and in the ſtone a new name writ-ten, which no man knoweth, ſaving he that re-ceiveth it. White ſtones were in great uſe among the Romans.

1 In white ſtones they uſed to write the names of ſuch as were victorious and Conquerors; ſo in that Text, *To him that overcometh, will I give a white ſtone.*

2 They uſed to acquit the innocent in Courts of Juſtice, by giving them a white ſtone, and ſo here the white ſtone points out abſolution and remiſſion.

3 They uſed to give a white ſtone to thoſe that were choſen to any places of honour; ſo the white ſtone of aſſurance is an evidence of our Election, of our being choſen to a Kingdom that ſhakes not, to riches that corrupt not, and to a crown of glory that fades not. And thus much for this ſixt Propoſition; *viz.* That the certainty and infallibility of a Chriſtians aſſurance cannot be made known to any but his own heart.

Vide *Beza, Bullinger, Pererius,* and *Brightman* on the words.

And they gave black ſtones to note their condemnation.

Heb. 12. 28. Mat. 6. 20. 1 Pet. 1. 4.

The ſeventh Propoſition

IS this, That there are ſome ſpecial ſeaſons and times wherein the Lord is graciouſly pleaſed to give to his children a ſweet aſſurance of his favour and love, and they are theſe that follow.

First, Sometimes (I say not alwayes) at first conversion, the Lord is pleased to make out sweet manifestations of his love to the penitent soul, when the soul hath been long under guilt and wrath, when the soul hath been long under the frowns and displeasure of God, and hath long seen the gates of Heaven barred against him, and the mouth of Hell open to receive him; when the soule hath said, surely there is no hope, there is no help, surely I shall lose God, Christ and Heaven for ever: Then God comes in, and speaks peace to the soul, then he says, *I will blot out thy iniquities for my name sake, and will remember thy sins no more.* Hark soul, hark sayes Christ, *My thoughts are not as your thoughts, nor my wayes as your wayes.* My thoughts towards you are thoughts of peace and thoughts of love. Hark soul! here is mercy to pardon thee, and here is grace to adorn thee; here is righteousness to justifie thee, here is eye-salve to enlighten thee, and gold to enrich thee, and Rayment to cloath thee, and balm to heal thee, and bread to nourish thee, and Wine upon the lees to cheer thee, and happiness to crown thee, and my self to satisfie thee. Ah souls! have not some of you found it so? surely you have.

Isa 55. 8, 9.

1 Cor. 1. 30. Rev. 3. 18.

Isa. 25. 6.

God deals sometimes with rebellious sinners

sinners, as Princes do with those that are in Arms, that are in open rebellion against them: You know Princes will put such hard to it, they shall fare hard, and lye hard; Chains and Racks, and what not shall attend them; and yet after the Sentence is past upon them, and they are upon the last step of the Ladder of life, ready to be turned off, and all hope of escape is gone, then the Princes pardon is put into their hand. So the Lord brings many poor souls to the last steps of the Ladder, to a hopeless condition, and then he puts their pardon into their bosoms; then he sayes, Be of good cheer, I have received you into favour, I have set my love upon you, I am reconciled to you, and will never be separated from you.

This hath been a practise among all Princes, whether they have been Christians or Heathens.

You know how God dealt with *Paul* after he had awakened and convinced him, after he had unhorsed him, and overthrown him, after he had amazed and astonished him, then he shews himself graciously and favourably to him, then he takes him up into the third Heaven, and makes such manifestations of his love and favour, of his beauty and glory, of his Mercy and Majesty, as he is not able to utter.

Acts 9. 3. to 6. Vide *Beza*, *Gratium*, & *Calvin*.

So upon the Prodigals return, the fatted calf is killed, and the best Robe is put

Lu. 15. 22, 23.

upon his back; and the Ring is put on his hand, and shooes on his feet.

Some understand by the Robe, the Royalty of *Adam*, others the Righteousness of Christ; and by the Ring, some understand the pledges of Gods love, Rings being given as pledges of love; some; the Seal of Gods Spirit, men using to seal with their Rings.

The dignity which *Adam* lost; nay, I think in this parable God sets forth his goodness, and our happiness, in restoring to us more by the death of the second *Adam*, than we lost by the sin of the first *Adam*.

Among the *Romans* the Ring was an Ensign of Virtue, Honour, and Nobility, whereby they that wore them, were distinguished from the common people. I think the main thing intended by all these passages, is to shew us, That God sometimes upon the sinners first conversion and returning to him is graciously pleased to give him some choice and signal manifestations of his love and favour of his good will and pleasure, and that upon these following Grounds.

The first Ground.

1 THat they may not be swallowed up of sorrow, nor give up the Ghost under the pangs and throwes of the new birth. Ah! did not the Lord let in some beams of love upon the soul, when it is (*Magor Missabib*) a terror to it self; when the heart is a Hell of horrour, the conscience an *Aceldama*, a field

field of black blood; when the soule is neither quiet at home nor abroad, neither at bed nor board, neither in company, nor out of company, neither in the use of Ordinances, nor in the neglect of Ordinances, how would the soule faint, sink, and despair for ever? But now when it is thus night with the soule, the Lord sweetly comes and tels the soul, that all is well, that he hath found a ransome for the soul, that the books are croſt, that all debts are discharged, and that his favour and love upon the soule is fixed. And so God by this sweet and stil voice, speaking thus to the soul, quiets and satisfies it, and keeps it from sinking and desparing.

An awakened conscience is like *Prometheus* vulture, it lies ever gnawing.

Job 33. 24.

The second Ground.

2 GOd gives in assurance sometimes at first conversion, That he may the more raise and inflame their love and affections to him. Ah! how does a pardon given in when a man is ready to be turned off, draw out his love and raise his affections to that Prince that shewes bowels of mercy, when he is upon the brink of misery? So when a poor sinner is upon the last step of the ladder, upon the very brink of hell and misery, now for God to come in, and speak peace and

Titus Motto was, *Princeps bonus orbis amor.* All the world fals in love with a good Prince, with a merciful Prince.

pardon to the ſoul. Ah how now does it inflame the ſoul, and works the ſoul to a holy admiration of God, and to a ſpiritual delighting in God?

King *Antigonus* his pulling a Sheep with his own hands out of a dirty ditch (as he was paſſing by) drew his ſubjects exceedingly to commend him, and love him. So King *Jeſus* pulling of poor ſouls out of their ſins, and as it were out of Hell, cannot but draw them to be much in the commendations of Chriſt, and ſtrong in their love to Chriſt. Chriſt hath nothing more in his eye, nor upon his heart, than to act towards his people in ſuch wayes, and at ſuch ſeaſons, as may moſt win upon their affections. And therefore it is, that ſometimes he gives the ſtrongeſt conſolation at firſt converſion.

The third Ground.

Amor Dei nunquam otioſus eſt operatur enim magna ſi eſt ſi vero operari renuit amor non eſt. The love of God is never idle, for if it is, it worketh great

3 CHriſt ſometimes at firſt converſion grants to his people the ſweeteſt manifeſtations of his love, that they may be the more active, fervent, abundant, and conſtant in wayes of grace and holineſs. He knows that Divine manifeſtations of love will moſt awaken, quicken, and engage the ſoul to wayes of piety and ſanctity.

Look

Look what Wings are to the Bird, Oyl to the Wheels, Weights to the Clock, a Reward to the Coward, and the Loadstone to the Needle, that are the ſmiles and diſcoveries of God to a poor ſoul at his converſion. The manifeſtations of Divine love puts heat and life into the ſoul, it makes the ſoul very ſerious and ſtudious how to act for God, and live to God, and walk with God. Ah! ſayes a ſoul under the beams of Divine love, It is my meat and drink, it is my joy and crown, to do all I can for God, that hath done ſo much for me, as to know me in darkneſs, and to ſpeak love to me when I was moſt unlovely; to turn my mourning into rejoycing, and my Hell into a Heaven.

things; but if it refuſe to work, it is not love.

So ſaid *Bradford*, and other bleſſed ſouls.

The fourth Ground.

4 CHriſt ſometimes at firſt converſion gives his people the ſweeteſt manifeſtations of his love, to fence and fortifie them againſt Satans fiery temptations. Before Chriſt ſhall be led into the Wilderneſs to be tempted by the Devil, the Spirit of the Lord ſhall deſcend upon him like a Dove, and he ſhall hear a voice from Heaven, ſaying, *This is my beloved Son in whom I am well pleaſed*, that ſo he may be ſtrong in reſiſting

Mat. 3, 16 17

ἀγαπητὸς, Is an Emphatical word, and ſignifies that infinite affection, delight, and content, that God the father did take in Chriſt. Eph. 6. 16.

sitting, and glorious in triumphing over all the assaults and temptations of Satan. So many times at first conversion, the Lord makes out sweet manifestations of his love to the soul, that so the soul may stand fast and not give ground, and in the sense of Divine love may so manage the shield of faith, as to quench all the fiery darts of the Devil.

The Lord knows, that when he sets upon the delivering of a poor soul from the Kingdome of darkness, and translating it into the Kingdom of his dear Son, that Satan will roar and rage, rend and tear, as he did him, *Mark. 9. 25, 26. When Jesus saw that the people came running together, he rebuked the foule spirit, saying unto him, Thou dumb and deafe spirit, I charge thee to come out of him; and the spirit cryed, and rent him sore, and came out of him, and he was as one dead; insomuch that many said, He is dead.* No sooner did Jesus Christ look with an eye of love, pity & compassion upon the Boy but the Devil in his rage and wrath fals a renting and tearing of him, as mad Dogs doe those things they fasten upon. This poor child had never so sore a fit as now he was neareſt the cure. When rich mercy, and glorious power is neareſt the soul, then Satan most storms and rages against the soul. The more the bowels

C. l. 1. 13.

Pharaoh in his furious and violent pursuing after *Israel* when he saw that God would bring them from under his power, was a Type of Satan.

The Greek word σπαράσσει signifies to tear and rent as the Dog doth.

bowels of Christ doe work towards a sinner, the more furious will Satan assault that sinner. Therefore Divine wisdom and goodness does the more eminently shine in giving the poor soul some sight of *Canaan*, and some bunches and clusters of that Land, upon its first coming out of the Wilderness of Sin and Sorrow.

But that no soul may mistake this last Proposition, give me leave to premise these two Cautions.

The first Caution.

1 THat God does manifest his love only to some at their first conversion, not to all. Though he dearely loves every penitent soul, yet he does not manifest his love at first conversion, to every penitent soul. God is a free Agent to work where he wil, and when he wil, and to reveal his love how he will, and when he will, and to whom he will. It is one thing for God to worke a worke of Grace upon the soul, and another thing for God to shew the soul that work.

A man may enjoy the warmth and heat of the Sun, when he cannot see the Sun; so a man may have grace, when he cannot see that he hath grace.

God oftentimes works grace in a silent and secret way, and takes sometimes five, sometimes ten, sometimes fifteen, sometimes twenty years, yea, sometimes more, before he will make a clear and satisfying report of his own work upon the soul.

soul. Though our graces be our best Jewels, yet they are sometimes, at first conversion, so weak and imperfect, that we are not able to see their lustre. The being of grace makes our estates safe and sure, the seeing of grace makes our lives sweet and comfortable.

The second Caution.

2 A Man may at first conversion have such a clear glorious manifestation of Gods love to him, & of his interest in God, and his right to Glory, that he may not have the like all his days after. The fatted Calf is not every day slain, the Robe of Kings is not every day put on, every day must not be a festival day, a marriage day: The wife is not every day in the bosom, the child is not every day in the arms, the friend is not every day at the table, nor the soul every day under the manifestations of Divine love. *Jacob* did not every day see the Angels ascending and descending. *Stephen* did not every day see the Heavens open, and Christ standing on the right hand of God. *Paul* was not every day caught up to heaven, nor *John* was not every day wrapt up in the Spirit. No Saint can every day cry out, I have my Christ, I have my comfort, I have my assurance. As the *Persian* King cryed out in his

I have conversed with several precious souls, that have found this true by experience, & upon this very ground have questioned all, and strongly doubted, whether that they have not taken Satans delusions for Divine manifestations.

his dream, *I have Themistocles, I have Themistocles. Job* had his harp turned into mourning, and his Organ into the voice of them that weep. The best of Saints are sometimes put to hang their Harps upon the Willowes, and cry out, *Hath God forgotten to be gracious, and will he be favourable no more?*

Job. 30. 31.

Psal. 137. 2.
Ps. 77. 7, 8, 9.

The second special season or time wherein the Lord is pleased to give to his children a sweet Assurance of his favour and love, and that is, When he intends to put them upon some high and hard, some difficult and dangerous service; O then he gives them some sweet tast of Heaven before-hand: Now he smiles, now he kisses, now he embraces the soul, now he takes a Saint by the hand, now he causes his goodness and glory to pass before the soul, now he opens his bosom to the soul, now the soul shall be of his court and council, now the clouds shall be scattered, now it shall be no longer night with the soul, now the soul shall sit no longer mourning in the valley of darkness, now Christ will carry the soul up into the Mount, and there reveale his glory to it, that it may act high and brave, noble and glorious, in the face of difficulties and discouragements. Christ did intend to put *Peter, James* and *John* upon hard and difficult service, & therefore

2 Cor. 5. 14.

συνέχα
Divine love hath a compulsive faculty it is very powerful to put the soul upon acting in the highest and hardest services for Christ.

Mat. 17. 1, to 6.

fore brings them up into an high Mountaine, and there gives them a vision of his beauty and glory; there they see him transfigured, metamorphosed or transformed, there they see his face shining as the Sun, and his Rayment glistering. In the Mount he shews them such beams of his Diety, such sparkling glory, as did even amuze them, and amaze them, transport them, and astonish them; and all this grace and glory, this goodness and sweetness Christ shews them, to hearten and encourage them to own him and his truth, to stand by him and truth, to make him and his truth known to the world, though hatred, bonds, and contempt did attend them in so doing.

Acts 9. 1. to 23.

Thus God dealt with *Paul* before he put him upon that hard and dangerous Service that he had cut out for him. He takes him up into Heaven, and sheds abroad his love into his heart, and tels him that he is a chosen vessel; he appears to him in the way, and fils him with the Holy Ghost, that is, with the gifts, graces and comforts of the Holy Ghost; and straightway he falls upon preaching of Christ, upon exalting of Christ, to the amazing and astonishing of all that heard him. And as he had more clear, full, and glorious manifestations of Gods love and favour than others,

Chrysostome saith, That he was *Insatiabilis Dei cultor*, an unsatiable server of God.

thers, so he was more frequent, more abundant, and more constant in the work and service of Christ, than others. 2 Cor. 11.21. ult.

And this hath been the constant dealing of God with the Patriarks, as with *Abraham*, *Isaac*, and *Jacob*, &c. and with the Prophets, as with *Moses*, *Isaiah*, *Jeremiah*, *Ezekiel*, &c. when he hath put them upon weighty services, he hath shed abroad his love into their hearts, he hath set his seal upon their spirits, and made them to know, that he hath set them as a Seal upon his hand; he hath assured them of his countenance, and of his presence, and of his assistance; he hath told them, though others should desert them yet he will stand by them and strengthen them, and support them, and uphold them with the right hand of his Righteousnes: he hath told them, that his power should be theirs to defend them, and his wisdom should be theirs to direct them, and his goodnes should be theirs to supply them, and his grace should be theirs to heal them, and his mercy should be theirs to pardon them, and his joy should be theirs to strengthen them, and his promise should be theirs to chear them, and his spirit should be theirs to lead them: And this hath made them as bold as Lyons, this hath made them stedfast, and stand close to the worke of God in

It is sufficient to point at these instances they are so no to iously known to all that know any thing of the Scripture in power.

As he in *Plutarch* said of the *Scythians*, that although they had no Musick nor Vines among them (yet as better things) they had gods So the Saints though they may want this, and that outward encouragement in the service of God; yet they shall enjoy his presence that is better than all other things in the world.

the face of all dangers and difficulties, this hath made them with ſtout *Nehemiah*, ſcorn to deſiſt or flie from the work of the Lord, this hath made their Bows to abide in ſtrength, though the Archers have ſhot ſore at them. Now there are conſiderable Reaſons, why God is pleas'd to give his children ſome ſweet taſte of his love, ſome aſſurance of his favour, when he puts them upon ſome hard and difficult ſervice, and they are theſe that follow.

The firſt Reaſon.

1 THat they may not faint nor falter in his ſervice, but goe thorow it reſolutely and bravely, in the face of all difficulties and oppoſitions. When God put *Joſhua* upon that hard ſervice of leading and Governing his people *Iſrael* he aſſures him of his love, and of his preſence: *Fear not, be of good courage, I am with thee.* And this makes him hold on, and hold out in the ſervice of the Lord bravely and reſolutely, in the face of all diſcouragements. *Chuſe you whom you will ſerve, whether your fathers gods or the gods of the Amorites; but as for me, & my houſe, we we will ſerve the Lord.* So when the Lord put *Paul* upon ſuch ſervice that occaſioned bonds and afflictions to abide him in every city, he gives him a taſt of Hea-

Apollonius, as *Philoſtratus* reports, being asked if he did not tremble at the ſight of the Tyrant, made this anſwer, God which hath given him a terrible countenance, hath given alſo unto me an undaunted heart, &c.

Acts 20. 23.

Heaven before hand, and lifts up the light of his countenance upon him, and this makes him reſolute and bold in the work of the Lord. Now *Paul* wil not *conſult with fleſh and blood*; now it is not reproaches, nor ſtripes, nor Priſons, nor whips, nor perils, nor deaths, that can make him look back, having put his hand to the Lords Plow. O, the beamings forth of Divine love upon his ſoul, filled him with that courage and reſolution, that with *Shamma* (one of *Davids* Worthies) he ſtands and defends the field, when others fall and flye and quit the field.

Gal. 1. 15, 16, 17.

2 Tim. 4. 16, 17.

The ſecond Reaſon.

2 GOd gives his people ſome taſts of his love, ſome ſenſe of his favour, when he puts them upon hard and difficult ſervices, Becauſe elſe he ſhould not only act below himſelf, as he is a wiſe God, a faithful God, a powerful God, a merciful God, a righteous God, *&c.* But alſo act below his poor weak Creatures: For what Husband will put his Wife, what Father will put his Child, what Maſter will put his Servant, what Captain wil put his Souldier, what Prince will put his Ambaſſadors upon hard and difficult ſervices, but they will ſmile upon

And to imagine that ever the great God will act below the wiſdom of thoſe that are fooliſhneſs in the very abſtract, is the greateſt madneſs and blaſphemy in the world.

on them, and speak kindly to them, and make larg promises to honour their persons, and kindly to accept, and nobly to reward their services? &c. Surely none. And will God, will God, who will not give his glory to those that have the most glorious beings, suffer his glory to be clouded and eclipsed by the prudent actings of weak Wormes? Surely no.

Isa. 42. 8. and 48. 11.

The third Reason.

Solus amor nescit difficultates. Love knows no difficulties.

3 God lifts up the light of his countenance upon his people, when he puts them upon hard and difficult services, That they may never repent of listing themselves in his service. Ah! did not the Lord warm the hearts of his people with the glorious beams of his love, when he puts them upon hard work, they would be ready, when they meet with oppositions and hazards, to throw up all, and to sit down lamenting and repenting that ever they were engaged in his service; They would be as peevish and froward as *Jonah*, and with him venture a drowning, to shift off Gods service. Ah, but now the Lord by letting his goodness drop upon their hearts, and by putting an earnest-penny into their hands, he causes them to goe cheerfully on in his work, without sighing or repenting.

Melanthon was such a man, whom *Luther* encourages thus; Why should we fear a conquered world, that have Christ the Conqueror on our side? &c.

penting. The kiſſes and embraces of God doe put ſuch life, ſuch ſpirit, ſuch mettle into their ſouls, as makes them bid defiance to the greateſt dangers, and as crowns them conquerors of the greateſt difficulties. Ah, ſayes a ſoule that hath walked ſome turns in Paradice, what is droſs to gold? what is darkneſs to light? what is Hel to Heaven? no more are all difficulties and oppoſitions to me, who have found the ſweetneſſe of Divine grace, and have had the happineſſe to lye in the boſome of God.

As they ſaid once of the *Grecians* in the Epigram, whom they thought invulnerable, we ſhoot at them, but they fall not down; we wound them, and yet not kill them.

Dioclesian the worſt and laſt Perſecutor in all the ten Perſecutions, obſerved, *That the more he ſought to blot out the name of Chriſt, the more it became legible; and to block up the way of Chriſt, the more it became paſſible; and what-ever of Chriſt he thought to root out it rooted the deeper, and roſe the higher in the hearts and lives of the Saints, among whom he had ſcattered the beames of his love, and the rich Pearls of his grace.* Such ſouls as have once been in the arms of God, in the midſt of all oppoſitions they are as men made all of fire, walking in ſtubble, they conſume and overcome all oppoſitions, all difficulties are but as whetſtones to their fortitude. The Moon will run her courſe, though the Dogs bark at it; ſo will all thoſe choice ſoules that have

found warmth under Christs wings, run their Christian race, in spight of all difficulties and dangers. The horse neighs at the Trumpet; the *Leviathan* laughs at the Spear; so does a Saint, under the power of assurance, laugh at all hazards and dangers that he meets with in the Lords service. The sense of Gods love and goodness makes him to triumph over the greatest difficulties.

The fourth Reason.

4 AND lastly, God gives his people some tastes of his love, when he puts them upon hard and difficult services, that the mouthes of the wicked may be stopt. Should God lay heavy burdens upon his peoples shoulders, and not put under his fingers to give some ease; should God double their tale of brick, and yet deny them straw; should God engage them about a potent enemy, and then desert them; should God send them upon some weighty embassage, and not give proportionable encouragements to them; what would the world say? would they not say that he is a hard Master, and that his wayes are not equal? would they not say, verily they are lyars that say he is glorious in power, and wonderfull in counsel, and infinite

Exod. 32. 12. Num. 14. 12, to 16.

infinite in mercy, and admirable in goodneſs, and rich in grace, and unſearchable in his underſtanding? for ſurely, were he, he could not, he would not put his children upon ſuch hard and dangerous ſervices, but he would own them, and ſtand by them, he would aſſiſt them, and ſmile upon them, he would be as careful to bring them bravely off, as he hath been ready to bring them freely on; O, he could not ſee them in Garments roul'd in blood, but his bowels would yeatn towards them, and he would ariſe, and have mercy on them.

Then thirdly, Waiting times are times wherein God is pleaſed to give his people ſome ſweet taſts of his love, and to lift up the light of his countenance upon them. *I waited patiently for the Lord* (ſaith *David*) *and he inclined unto me, and heard my cry: He brought me up alſo out of an horrible pit* (or out of a pit of noiſe) *out of the miry clay, and ſet my feet upon a rocke, and eſtabliſhed my goings. And he hath put a new ſong in my mouth even praiſe unto our God.* After God had exerciſed *Davids* patience in waiting, he ſweetly breaks in upon him and knocks off his bolts, and opens the priſon doors, and takes him by the hand, and leads him out of the pit of noiſe and confuſion, in which he was, and cauſes his love and good-

P.s. 40.1,2,3.

קוה קויתי

Waiting I waited.

goodneſs ſo to burſt forth upon him, as cauſes his heart to rejoyce, and his tongue to ſing. So after devout *Simeon* had waited for the conſolation of *Iſrael*, that is, for Chriſts coming, the Holy Ghoſt falls upon him, and leads him to a ſight of Chriſt in the Temple; and this makes the good old man ſing (*nunc dimittas*) *Now let thy ſervant depart in peace.* Ah ſayes *Simeon*, I have lived long enough, now I have got Chriſt in my heart, and Chriſt in my arms; who is my light, my life, my love, my joy, my crown let me depart according to thy Word. Ah Saints, I appeal to you, have not many of you found by experience, the ſweet breathings of Chriſt upon you even whileſt you have been waiting at the door of mercy; while you have been weeping and waiting, hath not the Lord Jeſus come in and ſaid, *Peace be to you*; Waiting ſoules, *be of good cheer, it is I, be of good cheer, your ſins are pardoned*? ſurely you have. Hath not God made that word good unto you, *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart*; Wait, I ſay, on the Lord? Yes. And hath he not made that good to you, *They ſhall not be aſhamed that wait for me*? That is, they ſhall not be deceived, or diſappointed of their hopes and expectations that wait for me. Yes.

Luke 2. 25. to 33.

Pſal. 37. 14.

Iſa. 49. 23. These words *ſhall not be aſhamed*, in the

Yes. And have you not found that word made ſweet to your ſouls, *Therefore will the Lord wait, that he may be gracious; bleſſed are all they that wait for him?* Yes. And hath not the Lord made that word good to you, *The Lord is good unto them that wait for him, to the ſoul that ſeeketh him?* Yes. Waiting ſouls remember this, Aſſurance is yours, but the time of giving it is the Lords; the Jewel is yours, but the ſeaſon in which he will give it, is in his own hand; the gold Chain is yours, but he only knowes the hour wherein he will put it about your necks. Well, wait patiently and quietly, wait expectingly, wait believingly, wait affectionately, and wait diligently, and you ſhall find that Scripture made good in power upon your ſoules, *Yet a little little while, and he that ſhall come, will come, and will not tarry.* He will certainly come, he will ſeaſonably come, he will ſuddenly come as the Prophet *Malachy* ſpeakes, *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me; and the Lord whom ye ſeeke, ſhall ſuddenly come to his Temple; even the meſſenger of the Covenant, whom ye delight in: Behold, he ſhall come, ſaith the Lord of hoſts.* Well, I will ſay but this, if Aſſurance of Gods love be not a Jewel worth a waiting for, it is worth nothing.

Hebrew Dialect, do not ſimply import that ſuch ſhall not be brought to ſhame, or ſhall not periſh, but that he ſhall be advanced to great dignity and glory, to everlaſting happineſs and bleſſedneſs. Iſa. 30. 18. Lam. 3. 25.

Heb. 10. 37.

Hab. 2. 3. Mal. 3. 1.

Non pœnated causa facit martyrem.

Adversus gentes gratias agimus, quod a molestis Dominis liberemur, saith one. We thank you for delivering us from hard task-masters, that we may enjoy more sweetly the bosom of Christ.

Fourthly, Suffering times are times wherein the Lord is pleased to give his people some sense of his favour. When they are in sufferings for righteousnesse sake, for the Gospels sake, then usually God causes his face to shine upon them. Now they shall hear best Newes from Heaven, when they heare worst from Earth; God loves to smile most upon his people when the world frowns most; when the world puts their Iron chaines upon their legs, then God puts his golden chains about their necks; when the world puts a bitter cup into their hands, then God drops some of his Honey, some of his goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone; and when the world is a tearing their good names, then he gives them a new name that none knowes but he that hath it, a name that is better than that of Sons and daughters. When the world cryes out, *Crucifie them, crucifie them,* then they hear that sweet voice from Heaven, *These are my beloved ones, in whom I am well pleased.* When the world cloaths them with rags, then the Lord puts on his Royal Robes, and makes a secret Proclamation to their spirits, *Thus shall it be done to the men whom the King is pleased to honour.* When the world gives

gives into one hand a cup of water, God gives into the other a cup of *Nectar*, a cup of *Ambrosia*. When the world gnasheth upon them, and presents all imaginary tortures before them, then the Lord opens Paradise to them, as he did to *Stephen*. When *Paul* and *Silas* were in prison for the Gospel sake, then God fils them with such unspeakable joy, that they cannot but he singing, when others were sleeping. God turns their Prison into a Palace, a Paradise, and they turn his mercies into praises. *Paul* and *Silas* found more pleasure than pain, more joy than sorrow, more sweet than bitter, more day than night, in the Prison.

Acts 7. 50, & 16 23, 24. Me thinks, said one, I tread upon Pearls, when he trod upon hot burning coals; and I feel no more pain than if I lay in a bed of down, and yet he lay in flames of fire.

God will make some beames of his goodness and glory to break thorow stone wals, to warm and glad the hearts of his suffering ones. When *John* was banished into the Isle of *Pathmos*, for the Word of God, and the testimony of Jesus, then he is filled with the Spirit, and hath the choicest manifestations, and the most glorious revelations that ever he had all his days. Now God makes him one of his Court and Counsel, and tels him what glorious and mighty things shall be in the latter dayes. Now he is in a Spirituall rapture and extasie, and carried above himself, and above all outward

Rev. 1. 9, 10. He was banished thither by *Domitian* the Tyrant Vide *Euseb. l.* 3. *c.* 18. vide *Plin. l.* 4. *c.* 12.

ward things, to attend those glorious Visions, that God would make known to him.

It was Gods lifting up the light of his countenance, that made the Martyrs to sing in the fire, to clap their hands in the flames, and to tread upon hot burning coales, as upon beds, of Roses. This made one say, when he felt the flame come to his beard, *What a small pain is this, to be compared to the glory to come? What is a drop of Vinegar, put into an Ocean of wine? What is it for one to have a rainy day, that is going to take possession of a Kingdome?* The smiles of God made another to sing under dreadful suffering (*Christianus sum*) *I am a Christian.* And this made the Christians to sing in *Tertullians* time, (*Crudelitas vestra gloria nostra*) *Your cruelty is our glory.*

Vincentius.

Scultus.

This made a *French* Martyr to say, when the Rope was about his fellowes neck, *Give me that golden chain, and dub me a Knight of that Noble Order.* This made another to desire, when he was to dye, the favour of having his chains buried with him, as the Ensignes of his honour.

Nihil sentit crux in nervo, quando animus est in cœlo.

This made *Basil* to say, *Fire, sword, prison, famine, are all a pleasure, a delight unto me.* This made *Paul* to rattle his Iron chain, and to glory in it, more than worldly

worldly men glory in all their outward glory.

This made *Theodoret* to complain, that his Perſecutors did him wrong, when they took him off the Rack, and ceaſed tormenting of him; for ſaid he, *All the while I was on the Racke, me thought there was a young man in white, an Angel ſtood by me, which wiped off the ſweat; and I found a great deal of ſweetneſs in it, which now I have loſt.*

Sufferings are the Enſigns of heavenly Nobility. No wonder then that the Saints are ſo joyful under them.

To conclude, The ſmiles of God upon the Priſoners of hope, is that which makes them more cheerful and delightful in their ſufferings, than Jeſus Chriſt was in his.

When *Faninus* an *Italian* Martyr was asked by one, why he was merry at his death, ſith Chriſt himſelf was ſo ſorrowful? *Chriſt* (ſaith he) *ſuſtained in his ſoule all the ſorrows and conflicts with Hell and Death, due to us, by whoſe ſufferings we are delivered from ſorrow, and fear of them all; and therefore we have cauſe of rejoycing in the greateſt ſufferings.*

Now there are theſe ſpecial Reaſons to be given, why the Lord is pleaſed in ſuffering times to viſit his people with his loving kindneſſe, and to lift up the light of his countenance upon them.

The

The first Reason.

Christian fortitude is *in ferendo, non in feriendo*, not in smiting but in suffering.

1 THat their patience and constancy under the Crosse, may be invincible. God knows right well, That it his left hand in suffering times be not under his people and his right hand over them; if he does not give them some sips of sweetness, some relishes of goodness, they would quickly grow impatient and inconstant. O, but now the smiles of God the gracious discoveries of God, makes their patience and constancy invincible, as it did *Vincentius*, who by his patience and constancy, madded his tormentors; wherefore they stripped him stark naked whipped his body all over to a gore blood, sprinkled Salt and Vinegar over all his wounds, set his feet on burning coals, then cast him naked into a loathsom Dungeon, the pavement whereof was sharp shels, and his bed to lye on a bundle of thorns. All which this blessed Martyr received, without so much as a groan breathing out his spirit in these words, *Vincentius is my name, and by the grace of God I will be still Vincentius, in spight of all your torments.* Persecution brings death in one hand, and life in the other, for while it kills the body, it Crowns the soul.

Wil. Flower, Apolonius, Basil, Fulgentius, Giles of Brussels, Alexander Hales, Policarpus, Calvin, Luther, Brentius, Bullinger. These and many more have been eminent in patience under sore trials.

The

The moſt cruel Martyrdome is but a craſty trick to eſcape death, to paſs from life to life, from the priſon to Paradice, from the Croſs to the Crown.

Juſtin Martyr ſayes, That when the *Romans* did immortalize their Emperors (as they called it) they brought one to ſwear that he ſee him go to Heaven out of the fire. But we may ſee (by an eye of faith) the bleſſed ſoules of ſuffering Saints flye to Heaven, like *Elias* in his fiery Chariot, like the Angel that appeared to *Manoah* in the flames. Judg. 13 20.

John Hus Martyr, had ſuch choice diſcoveries of God, and ſuch ſweet incomes of the Spirit, as made his patience and conſtancy invincible. When he was brought forth to be burned, they put on his head a triple crown of paper, painted over with ugly Devils; but when he ſaw it, he ſaid, *My Lord Jeſus Chriſt for my ſake did wear a crown of thorns; why ſhould not I then for his ſake wear this light crown, be it never ſo ignominous? truely I will doe it, and that willingly.* And as they tyed his neck with a chain to the ſtake, ſmiling, he ſaid, *That he would willingly receive the ſame chain for Jeſus Chriſts ſake, who he knew was bound with a far worſe chain for his ſake.* Well remember this, their names that by a patient ſuffering are written in red letters of blood

A patient man under reproaches, is like a man with a ſword in one hand, and a Salve in the other; he could wound, but he will heal.

The Motto of patient ſoules is (*Plura pro Chriſto toleranda*) we muſt ſuffer more than ſo for Chriſt.

blood in the Churches Kalender, are written in golden letters in Christs Register, in the Book of life.

The second Reason.

2 A Second Reason why the Lord lifts up the light of his countenance upon his people in suffering times, and that is for the confirmation of some for the conversion of others, and for the greater conviction and confusion of their adversaries, who wonder, and are like men amazed, when they see the comfort and the courage of the Saints in suffering times. *Pauls* choice carriage in his bonds was the *confirmation of many*. And *many of the Brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear*. And as the sufferings of the Saints do contribute to the confirmation of some, so by the blessing of God, they contribute to the conversion of others. *I beseech thee* (sayes *Paul*) *for my son Onesimus, whom I have begotten in my bonds*. It was a noble saying of *Luther* (*Ecclesia totum mundum convertit sanguine & oratione*) The Church converteth the whole world by blood and prayer. *Basil* affirms, That the Primitive Saints shewed so much Heroick zeal and constancy, that many of the

Phil. 1. 14. vide *Estius*.

Philem. 10.

They knew it could be but a dayes journey between the Cross and Pa-

the Heathens turned Christians: so that choice spirit that the Saints have shewed in their sufferings (when Christ hath overshadowed them with his love, and *stayed them with flagons*, and *comforted them with apples*) hath madded, grieved, vexed, and extreamly tormented their tormenters.

radice, between that short storm, and an eternal calm.

Lactantius boasts of the braveness of the Martyrs in his time; *Our children and women (not to speak of men) do in silence overcome their tormentors, and the fire cannot so much as fetch a sigh from them.*

It would be too tedious to give you an account of all particular persecutors in this case, whom the courage, faith, and patience of the Saints have tired out and made weary of their lives, and also bred wonder and astonishment, in beholders and Readers.

Hegesippus reports an observation of *Antonius* the Emperour, *viz. That the Christians were most courageous and confident always in Earth-quakes, whilest his own heathen Souldiers were at such accidents most fearful and dis-spirited.* Certainly no earthquakes can make any heart-quakes among the suffering Saints, so long as the countenance of God shines upon their faces, and his love lies warm upon their Hearts. The suffering Saint may be assaulted, but not vanished; he may be troubled, but can never be conquered, he may lose his head but he cannot lose his Crown, which the righteous Lord hath prepared and laid up for him. The suffering Saint shall still be master of the day; though they kill him they cannot hurt him; he may suffer death, but never

2 Tim. 4. 7, 8.

Mori posse, vinci non posse.

never conquest. *And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.* They love not their lives, that love Christ and his truth more than their lives; they that slight, contemn and despise their lives, when they stand in competition with Christ, may be truly said not to love their lives. In these words you see, that the Saints by dying, do overcome, *They may kill me* (said *Socrates* of his enemies) *but they cannot hurt me.* A Saint may say this and more. The Herb *Helitropium* doth turn about and open it self, according to the motion of the Sun So do the Saints in their sufferings, according to the internal motions of the Sun of righteousnesse upon them.

Rev. 12. 11.

O Lord Jesus said one, I love thee (*plusquam mea, plusquam mei, plusquam me*) more than all my goods, more than all my friends, yea, more than my very life.

The third Reason.

3 A Third Reason why the Lord causes his goodness to pass before his people, and his face to shine upon his people, in suffering times, and that is, for the praise of his own Grace, and for the glory of his own Name. God would lose much of his own glory, if he should not stand by his people, and comfort them, and strengthen them in the day of their sorrows. Ah the dirt, the scorn,

ſcorn, the contempt, that vain men would caſt upon God. Looke as our greateſt good comes thorow the ſufferings of Chriſt, ſo Gods greateſt glory (that he hath from his Saints) comes thorow their ſufferings. *If ye be reproached for the name of Chriſt happy are ye, for the Spirit of glory, and of God, reſteth upon you. On their part he is evil ſpoken of, but on your part he is glorified.* It makes much for the glory of God, that his people are cheared and comforted, quickned and raiſed, ſpiritualliſed and elevated in the day of their ſufferings. O, the ſight of ſo noble a ſpirit in the Saints, cauſes others to admire God, to lift up God, to fall in love with God, and to glorifie God; for owning his people, and for being a light to them in darkneſſe, a joy to them in ſorrow, and a pallace to them priſon. God is very ſenſible of the many praiſes and prayers that he ſhould loſe, did he not cauſe his love, and his glory to reſt upon his people in ſuffering times. There is nothing that God is ſo tender of, as he is of his glory, and that his heart is ſomuch ſet upon, as his glory; and therefore he will viſit them in a priſon, and feaſt them in a dungeon, and walk with them in a fiery furnace, and ſhew kindneſſe to them in a Lyons den, that every one may ſhout and cry, Grace

Exod. 32. 1. Num. 14. 13.

2 Pet. 4. 14. Vide Beza.

Dan. 3. 28, 29, 30. Dan. 6. 25, 26, 27.

Iſa. 48. 11.

Gen. 39. 20. Dan. 6.

Zech. 4. 7.

Grace. God loves to act in such wayes of Grace towards his suffering ones, as may stop the mouths of their enemies, and cause the hearts of his friends to rejoyce.

The fourth Reason.

4. BElieving times are times wherein the Lord is graciously pleased to lift up the light of his countenance upon his people. When his children are in the Exercise of Faith, then the Lord is pleased to make known his goodness, and to seal up to them everlasting happiness, and blessedness, *Eph.* 1. 13. *In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed ye were sealed with the holy Spirit of promise*; or *in whom believing ye were sealed*: that is, As you were in the very exercise and actings of Faith upon the Lord Jesus Christ, the Spirit of the Lord made sure, and sealed up to you your Adoption, your Reconciliation, your Pardon, and everlasting Inheritance.

ἐν ᾧ πιστεύσαντες. Vide Beza & Calvin

Him that honours Christ by believing, by fresh and frequent acts of faith upon him, him will Christ certainly honour & secure by setting his seal and mark upon him, and by assuring him of a Kingdome

dome that ſhakes not, of riches that corrupt not, and of glory that fades not. Ah Chriſtians, you wrong two at once, Chriſt and your own ſouls, whileſt you thus reaſon; Lord give me firſt Aſſurance, and then I will believe in thee, and reſt upon thee; whereas your great work is to believe, and to hold on believing and acting of faith on the Lord Jeſus till you come to be aſſured and ſealed up to the day of redemption. This is the ſureſt and the ſhorteſt way to Aſſurance.

That is a remarkable paſſage of the Apoſtle in *Rom.* 15. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt. The God of hope* (ſaith the Apoſtle) *ſhall fill you with all joy and peace in beleiving*; That is, whileſt you are in the exerciſe and acting of faith, the God of hope ſhall fill you with that joy that is *unſpeakable and full of glory*, and with that *peace that paſſes underſtanding*.

πληρώσαι ſhall fill you, from πλήθω, that ſignifies to be filled with joy and peace, as the ſails of a ſhip are fill'd with wind.

Faith is the Key that unlocks Paradiſe, and lets in a flood of joy into the ſoul. Faith is an appropriating grace, it approrpiates all to it ſelf; it looks upon God, and ſayes with the *Pſalmiſt*, *This God is my God for ever and ever*. It looks upon Chriſt, and ſayes, *My beloved is mine, and his deſire is towards me*. It

Pſa. 63. 1. & 46 14. Cant. 7. 10.

looks upon the precious promiſes, and ſayes, theſe precious promiſes, are mine. It looks upon Heaven and ſayes, *Henceforth is laid up for me a Crowne of righteouſneſſe*; and this fills the ſoul with joy and peace. Faith hath an influence upon other graces; it's like a ſilver thred that runs through a chain of Pearle; it puts ſtrength and vivacity into all other virtues: It made *Abraham* to rejoyce, and it made *Noah* ſit ſtill and quiet in the midſt of a deluge.

2 Pet. 1. 4.

2 Tim. 4. 8.

Tantum poſſumus, quantum credimus.

Faith is the firſt pin that moveth the ſoul, it is the ſpring in the watch that ſets all the golden wheeles of love, joy, comfort, and peace a going. Faith is a root Grace from whence ſprings all the ſweet flowers of joy and peace. Faith is like the Bee, it will ſuck ſweetneſſe out of every flower, it will extract light out of darkneſſe, comforts out of diſtreſſes, mercies out of miſeries, wine out of water, Honey out of the Rock, and meat out of the eater: 1 *Pet.* 1. 8. *Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoyce with joy unſpeakable, and full of glory.* Upon the exercise of faith, their hearts are filled with joy, with unſpeakable joy, with glorious joy. Faith ſees in Chriſt, (*Plenitudo abundantiæ*, and *Plenitudo redundantiæ*) a fulneſs of abundance, and a fullneſſe of re-

Judg. 14. 14

redundancy, and this fills the heart with glorious joy.

Ah Christians! believing, believing is the ready way, the safest way, the sweetest way, the shortest way, the only way to a well-grounded Assurance, and to that unspeakable joy & peace that flows from it, as the effect from the cause, the fruit from the root, the stream from the fountain. There's such Assurance, & such joy, that springs from the fresh and frequent actings of faith, that cannot be expresst, that cannot be painted. No man can paint the sweetness of the Honey-comb, the sweetnesse of a cluster of *Canaan*, the sweetnesse of Paradise, the fragrancy of the Rose of *Sharon*. As the being of things cannot be painted, & as the sweetnesse of things cannot he painted, no more can that Assurance and joy that flowes from believing, be painted or expressed; it is too great and too glorious weak man to paint or set forth.

There is in Christ not only (*Plenitudo vasis*, but *Plenitudo fontis*) the fulness of a vessel but the fulness of a fountain, and this makes the heart of a Saint leap, when he sees it by an eye of faith.

When *Abraham* believed in hope, against hope, and when in the face of all dangers and difficulties, he put forth such noble and glorious acts of faith, as to conclude, *That the Lord would provide himself a Lamb for a burnt-offering*, and that in the Mount he should be seen; God is so taken with the actings of his faith, and the effects of it, that he

Rom. 4. 18.

Dominus providebit, The Lord wil provide. was *Maximilians* pious Motto; and ſhould be every Saints Motto in ſtraits and troubles.

ſwears by himſelf, *That in bleſſing he would bleſſe him* (that is, I will certainly bleſſe him, and will bleſſe his bleſſing to him) *and in multiplying he would multiply his ſeed as the Stars of Heaven, and as the ſand which is upon the Sea ſhore.* Now the Angel of the Lord (*viz.* the Lord Jeſus, as his own words ſhew, *Verſ.* 12, 15, 16.) calls unto *Abraham* out of Heaven, not once, but twice; and now he ſhewes his admirable love in countermanding of *Abraham*, and in providing a Ram (even to a miracle) for a burnt offering.

And thus you ſee that beleeving times are times wherein the Lord is graciouſly pleaſed to reveale his love, and make known his favour to his people, and to look from Heaven upon them, and to ſpeak again and again in love and ſweetneſſe to them.

Pſ. 63. 3, 4. Alſo by the Holy Ghoſt is meant the extraordinary gifts of the Spi. v. 45, 46. Acts 11. 15. Therfore ſays the Apoſtle do not leave the ſubſtance for a ſhadow

Fifthly, Hearing and receiving times are times wherein the Lord is graciouſly pleaſed to cauſe his face to ſhine upon his people. When they are a hearing the word of life, and a breaking the bread of life, then God comes in upon them and declares to them that love that is better than life. *Acts* 10. 44. *While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.* As *Peter* was ſpeak-

speaking, the Holy Ghost, (that is, the graces of the Holy Ghost, *viz.* the joy, the comfort, the love, the peace, &c. of the Holy Ghost) fell upon them. So in *Gal.* 3. 2. *This only would I learn of you, received ye the spirit by the works of the Law, or by the hearing of faith?*

By the Spirit here, *Calvin* and *Bullinger*, and other Expositors, doe understand the joy, the peace, the Assurance that is wrought in the heart, by the hearing of faith, that is, by the doctrine of the the Gospel; for in these words of the Apostle, hearing is put for the thing heard, and faith for the doctrine of the Gospel, because the Gospel is the ordinary means of working faith. *Faith comes by hearing*, saith the Apostle. So 1 *Thes.* 1. 5, 6. *For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*

In these words you have a Divine Power attending *Paul's* Ministry, a power convincing, enlightning, humbling, raising, delighting, reforming, renewing, and transforming of them that heard him. Also you have the sweet and blessed

the Sun for a candle, and solid meat for milk, which nor e would do except they were bewitched. Gal 3. 1.

By the Holy Ghost in this Text cannot be meant the extraordinary gifts of the Spirit, & that First, because they were no evidences of Election. Secondly, because many vessels of wrath have been partakers of them. Thirdly, many of Gods choice and chosen ones have been destitute of those extraordinary gifts

ſed teſtimony of the Spirit attending his Miniſtry, and aſſuring thoſe of their Effectuall Calling and Election, upon whom the Word came in power, and raiſing up their ſpirits to joy in the midſt of ſorrow. Ah you precious Sons and Daughters of *Sion* that have ſate waiting and trembling at Wiſdoms door, tell me, tell me, Hath not God rained downe Manna upon your ſouls, whilſt you have been hearing the Word? Yes. Hath not God come in with power upon you, and by his Spirit ſealed up to you your Election, the Remiſſion of your ſins, the Juſtification of your perſons, and the ſalvation of your ſoules? Yes. Without controverſie many Saints have found Chriſts lips (in this Ordinance) to drop honey and ſweetneſſe, marrow and fatneſſe.

Gen. 22. 8. This Ordinance is a Cabinet of Jewels, in it are abundance of ſpirituall ſprings, and rich Mines of heavenly Treaſure.

And as Chriſt in hearing Times, when his people are a hearing the Word of life, does lift up the light of his countenance upon them; ſo when they are a receiving the bread of Life, he makes known his love to them, & their intereſt in him; in this feaſt of fat things, the Maſter of the feaſt, the Lord Jeſus comes in the Midſt of his gueſts, ſaying, *Peace be here.* Here the beames of his glory doe ſo ſhine, as that they cauſe the hearts of Children to burn within them, and as ſcat-

ſcatters all that thick darkneſs and cloud that is gathered about them. When Saints are in this Wine Celler, Chriſts Banner over them is love; When they are in this *Canaan*, then he feeds them with milk and Honey; When they are in this Paradiſe, then they ſhall taſt of Angels Food; When they are at this Gate of Heaven, then they ſhall ſee Chriſt at the right hand of the Father; When they are before this Mercy Seat, then they ſhall ſee the bowels of mercy rowling towards them. In this ordinance they ſee that, and taſt that, and feel that of Chriſt, that they are not able to declare and manifeſt to others; In this Ordinance Saints ſhall ſee the truth of their Graces, and feele the increaſe of their graces, and rejoyce in the clearneſſe of their Evidences: In this Ordinance Chriſt will ſeale up the Promiſes, and ſeal up the Covenant, and ſeal up his love, and ſeal up their pardon ſenſibly to their ſouls. Many precious ſouls there be, that have found Chriſt in this ordinance, when they could not find him in other ordinances, though they have ſought him ſorrowingly: Many a cold ſoule hath been warmed in this Ordinance, & many a hungry ſoul hath been fed with Manna in this Ordinance, and many a thirſty ſoul hath been refreſhed with

Every gracious ſoul may ſay not only (*Credo vitam æternam, & edo vitam æternam*) I believe life eternal, but I receive, I eat life eternal. Every wicked ſoul that takes the cup may ſay (*Calix vitæ calix mortis*) the cup of life is made my death. 1 Cor. 11. 27.

with Wine upon the Lees in this Ordinance, and many a dull ſoule hath been quickened in this Ordinance, (I do not ſay, that ever a dead ſoul hath been enlivened in this Ordinance, this being an Ordinance appoynted by Chriſt, not to get Spirituall life where there was none, but to increaſe it where the Spirit hath formerly begun it.) In this ordinance weak hands and feeble knees have been ſtrengthened, and fainting hearts have been comforted, and queſtioning ſoules have been reſolved, and ſtaggering ſouls have been ſetled, and falling ſouls have been ſupported. Ah Chriſtians, if you will but ſtand up and ſpeake out, you muſt ſay, That in this Ordinance, there hath been between Chriſt and you, ſuch mutuall kiſſes, ſuch mutuall embraces, ſuch mutuall opening and ſhutting of hands, ſuch mutuall opening and cloſing of hearts, as hath made ſuch a heaven in your hearts, as cannot be expreſt, as cannot be declared. Chriſt in this Ordinance opens ſuch boxes of precious oyntment, as fill the Saints with a ſpiritual ſavour; he gives them a cluſter of the Grapes of *Canaan*, that makes them earneſtly look and long to be in *Canaan*. The Chriſtians in the primitive times upon their receiving the Sacrament were wont to be filled with that zeal and fervor, with that

Num. 13. 23, 24, 25.
Cypril 4. Ep. 6.
Aug. in Iohn Tract. 27. fyr.

that joy and comfort, with that faith, fortitude and Aſſurance, that made them to appear before the Tyrants with tranſcendent boldneſſe and cheerfullneſſe, as many Writers doe teſtifie. Now there are theſe Reaſons, why God is pleaſed to lift up the light of his countenance upon his people, when they are hearing the Word of Life, and a breaking the Bread of Life.

The firſt Reaſon.

1 THat they may highly prize the Ordinances: The choyce diſcoveries that God makes to their ſoules in them, works them to ſet a very high price upon them. O, ſayes ſuch ſoules, we cannot but prize them we cannot but affect them, for what of God we have enjoyed in them. Many there are that are like old *Barzillai*, that had loſt his taſte and hearing, and ſo cared not for *Davids* feaſts and muſick; ſo many there are that can ſee nothing of God, nor taſt nothing of God in Ordinances, they care not for Ordinances they ſlight Ordinances. O but ſoules that have ſeen, and heard and taſted of the goodneſſe of the Lord in Ordinances, they dearly love them, and highly prize them: *I have eſteemed thy Word*, ſayes *Job*, *above my ne-*

Pſa. 63. 2, 3. Cant. 2. 3. Pſa. 19 10. This age is full of careleſs *Gallio's* (Acts 18. 17.) that care not for theſe things

Pſa. 84. 10, 11.

Better that the Sun ſhine not, than that *Chryſoſtome* preach not. Job 23. 12.

neceſſary food: And *David* ſings it out, *The Law of thy mouth is better unto me than thouſands of gold and ſilver*. *Luther* prized the Word at ſuch a high rate, that he ſaith, He would not live in Paradiſe if he might, without the Word; (*At cum verbo etiam inferno facile eſt vivere*) but with the Word he could live in hell it ſelfe.

Pſal. 27. 4.

The ſecond Reaſon.

2. GOd lifts up the light of his countenance upon his people in Ordinances, that he may keep them cloſe to Ordinances, and conſtant in Ordinances; the ſoul ſhall hear good news from Heaven, when it is waiting at Wiſdomes door. God will acquaint the ſoul with Spirituall Myſteries, and feed it with the droppings of the Hony Comb, that the ſoul may cleave to them, as *Ruth* did to *Naomi*, and ſay of them as ſhe ſaid of her, *Where theſe go, I will goe, where they lodge I will lodge*; and nothing but death ſhall make a ſeparation between Ordinances and my ſoul. After *Joſhua* had had a choice preſence of God, with his ſpirit in the ſervice he was put upon, he makes a Proclamation, *Chuſe you whom you will ſerve, I and my houſhould will ſerve the Lord*. Let the iſſue be what it will, I will cleave

Pro. 8. 34, 35.

Ruth 1. 15. 16, 17.

Joſh. 24. 15

cleave to the ſervice of my God, I will ſet my ſoul under Gods ſpout, I will wait for him in his Temple, I will look for him in the midſt of the ſeven Golden Candleſticks; I have found him a good Maſter, I will live and dye in his ſervice, I have found his work to be better than wages, I have found a reward, not onely for keeping, but alſo in *keeping his Commandements*, as the *Pſalmiſt* ſpeaks. The good words, the ſweet aſpects, the choyce hints, the heavenly intercourſe, that hath been between the Lord Jeſus and my ſoul, in his ſervice, hath put ſuch great and glorious engagements upon my ſoul that I cannot but ſay with the ſervant in the Law, *I love my Maſter, and I will not quit his ſervice, becauſe it is well with me; my ear is bored, and I will be his ſervant for ever.*

Mal. 3. 1.

Rev. 2. 1.

Pſal. 19. 11.

Exod. 21. 5. Deut. 15. 16, 17.

The third Reaſon.

WHy the Lord cauſes the beames of his love, and the brightneſſe of his glory to ſhine forth upon his people in Ordinances, is, To fence and ſtrengthen their ſouls againſt all thoſe temptations that they may meet with from Satan and his inſtruments, that lye in wait to deceive, and by their cunning craftineſs endeavour with all their might to

Ephes. 4. 14. κυβεία ſignifies cogging with a Dye. Such ſlights as chearers and falſe gameſters uſe at Dice.

to work men first to have low thoughts of Ordinances, and then to neglect them, and then to despise them. Now the Lord by the sweet discoveries of himself, by the kisses and love-tokens that he gives to his people in Ordinances, does so endear and engage their hearts to them, that they are able not only to withstand temptations, but also to triumph over temptations, thorow him that hath loved them, and in Ordinances manifested his presence, and the riches of his grace and goodnesse to them. The sweet converse, the blessed turns and walks that the Saints have with God in Ordinances, makes them strong in resisting, & happy in conquering those temptations that tend to lead them from the Ordinances, which are Christs Banquetting-house, where he sets before his people all the dainties and sweet-meets of Heaven, and bids them eat & drink abundantly, there being no danger of surfeting in eating or drinking of Christs delicates Truly, many a soul hath surfeited of the worlds dainties and dyed for ever; but there is not a soul that hath had the honour & happinesse to be brought into Christs banquetting house, and to eat and drinke of his dainties, but they have lived for ever.

Chrysostome saith, That by the Sacrament of the Lord Supper, we are so armed against Satans temptations, that he fleeth from us as if we were so many (*Leones ignem exspuentes*) Lyons that spit fire.

Cant. 2. 4. *Beith Hain* is *Domus vini*, the House of Wine.

The

The fourth Reaſon

WHy the Lord is pleaſed to give his people ſome ſence of his love, and ſome taſts of Heaven in Ordinances, is, That he may fit and ripen them for Heaven, and make them look and long more after a perfect, compleat, and full enjoyment of God. Souls at firſt converſion are but rough-caſt, but God by viſiting of them, and manifeſting of himſelf to them in his wayes, doth more and more fit thoſe veſſels of mercy for glory. Ah Chriſtians! tell me, do not thoſe holy influences, thoſe ſpiritual breathings, thoſe divine incomes that you meet with in Ordinances, make your ſouls cry out with *David*, *As the Hart panteth after the water brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, even for the living God: When ſhall I come and appear before the preſence of God?* So in *Pſal.* 63. 1, 2. *O God, thou art my God, early will I ſeek thee, my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty Land, where no water is: To ſee thy power and thy glory, ſo as I have ſeen thee in the Sanctuary.* In theſe words you have *Davids* ſtrong, earneſt, and vehement deſires; here you have deſire upon deſire; here you have the

Iſa. 64. 1.

Pſal. 42. 1, 2. The Greeks derive their word for Deſire, from a root that ſignifieth to burn. Now if one ſhould heap never ſo much fuel upon a fire, it would not quench it but kindle it the more. So nothing can ſatisfie the deſires of a Saint, but a full celeſtial enjoyment of God

the very flower and vigour of his ſpirit, the ſtrength and ſinews of his ſoul, the prime and top of his enflamed affections; all ſtrongly working after a fuller enjoyment of God. Look as the eſpouſed Maid longs for the marriage day, the Apprentice for his freedom, the Captive for his ranſom, the condemned man for his pardon, the Traveller for his Inn, and the Mariner for his Haven; ſo doth a ſoul that hath met with God in his Ordinances long to meet with God in Heaven. It is not a drop, it is not a lap and away a ſip and away, that will ſuffice ſuch a ſoul: No; This ſoul will never be quiet till it ſees God face to face, till it be quite in the boſome of God. The more a Saint taſts of God in an Ordinance, the more are his deſires raiſed and whetted, and the more are his teeth ſet on edge for more and more of God. *Plutarch* ſaith, That when once the *Gauls* had taſted of the ſweet Wine, that was made of the Grapes of *Italy*, nothing would ſatisfie them but *Italy*, *Italy*. So a ſoul that hath taſted of the ſweetneſſe and goodneſs of God in Ordinances, nothing will ſatisfie it, but more of that goodneſſe and ſweetneſſe; a little mercy may ſave the ſoul, but it muſt be a great deale of mercy that muſt ſatisfie the ſoul. The leaſt glimps of Gods countenance

It is not drops but ſwimming in the Ocean that will ſatisfie a ſoul that hath looked into paradiſe.

Plutarch in vita Camilli

A full enjoyment of God is the moſt ſparkling Diamond in the Ring of glory.

tenance may be a ſtaff to ſupport the ſoul, and a cordial to cheriſh and comfort the ſoul, and an ark to ſecure the ſoul, and a cloud by day, and a pillar of fire by night to guide the ſoul; but it muſt be much, very much of God, that muſt be enough to ſatisfie the ſoul.

The fifth Reaſon.

5 THe fifth and laſt Reaſon, Why the Lord is graciouſly pleaſed to give his people ſome ſenſe of his love, and ſome aſſurance of his favour in Ordinances, is, That they may have wherewithal to ſilence and ſtop the mouthes of wicked and ungodly men, whoſe words are ſtout againſt the Lord, who ſay it is in vain to ſerve God, & what profit is there in keeping his Statutes and Ordinances, and in walking mournfully before the Lord of Hoſts? Now the Lord cauſes his face to ſhine upon his people in Ordinances, that they may ſtand up, and bear him witneſs before the wicked world, that he is no hard Maſter, that he reaps not where he ſowes not. In Ordinances he kiſſes them, and there he gives them his love, and makes known his goodneſs and glory, that his Children may from their own experiences, be able

Mal. 3. 13, 14 The Saints by the gracious Experiences that they have of the ſweet breathings of God upon them in Ordinances, are able to confute muzzle, halter & button up the mouth of vain and wicked

men who say unto the Lord *Depart from us for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? And what profit should we have if we pray unto him?* Job 21. 14, 15.

to confute all the lyes and clamors of wicked men against God and his wayes. And blessed be God, that hath not left himself without witness, but hath many thousands that can stand up before all the world, and declare, That they have seen the beauty and glory of God in his Sanctuary, that they have met with those joys and comforts in the ways of God, that do as far surpass all other joys and comforts, as light does darkness, as Heaven does Hell: That they have met with such heart-meltings, such heart-humblings, such heart-revivings, such heart-cheerings, as they never met with before in all their days.

Ah, say these Souls, One day in his Courts, is better than a thousand years elsewhere. O we had rather with *Moses* lose all, and be whipped and stripped of all, than lose the sweet enjoyments of God in Ordinances. O in them, God hath been Light and Life, a Joy and a Crown to our Souls. God is tender of his own glory and of his childrens comfort; and therefore he gives them such choice aspects, and such sweet visits in Ordinances, that they may have Arguments at hand to stop the mouths of sinners, and to declare from their own experience, that all the ways of God are ways of pleasantness, and that all his paths

Prov. 3. 17. Psal. 65. 11.

paths drops fatnesse. And thus much for the Reasons, Why God lifts up the light of his countenance upon his people in Ordinances. Before I passe to the next particular, it will be necessary, that I lay down these Cautions to prevent weake Saints from stumbling & doubting, who have not yet found the Lord giving out his favours, & making known his Grace and Love, in such a sensible way to their soules, in breaking the Bread of Life, as others have found.

The first Caution.

Now the first Caution I shall lay down, is this, that even Believers may sometimes come and go from this Ordinance without that comfort, that assurance, that joy and refreshment, that others have and may meet with; and this may arise partly from their unpreparednesse and unfitnesse, to meet with God in the ordinance, and partly from their playing and dallying with some bosom sin; or else it may arise, from their not stirring up themselves to lay hold on God, as the prophet *Isaiah* complains, *There is none that calleth upon thy name, that stirreth up himself to take hold of thee*; or else it may arise from the Spirits standing at a distance

2 Chron. 30. 19, 20.
1 Cor. 11, 20. to ult.

Isa. 64. 7.

from the ſoul; it may be, O ſoul, that thou haſt ſet the Comforter, the Spirit a mourning; and therefore it is, that he refuſes to comfort thee, and to be a ſealing and witneſſing Spirit unto thee. Thou haſt grieved him with thy ſins, he will now vex thee by his ſilence; thou haſt thrown his Cordials againſt the wal thou haſt trampled his Manna under thy feet; and therefore it is that he hath vailed his face, and changed his countenance and carriage towards thee, thou haſt been unkind to the Spirit, and therefore he carries it towards thee as an enemy, and not as a friend.

Pſal. 77. 2.

The ſecond Caution

IS this, That though God doth in this Ordinance withhold comfort & aſſurance from thee, yet thou muſt hold on in the duty, thou muſt wait at Hopes hoſpital; at this heavenly Pool thou muſt lie, till the Angel of the Covenant, the Lord Jeſus comes and breaths upon thee; at theſe waters of the Sanctuary thou muſt lie, till the Spirit moves upon thy ſoul; thou muſt not neglect thy work, though God delays thy comfort; thou muſt be as obedient in the want of aſſurance, as thou art thankful under the enjoyment of aſſurance. *Laban* often changed

The longer mercy is a coming, the greater, the ſweeter, and the better uſually it is when it comes Many a Child hath got a *Benjamins* portion a *Hannahs* portion, a double portion, by waiting; ſo

changed *Jacobs* wages, yet *Jacob* never changed nor neglected his work; though God should change thy wages (thy comforts into discomforts, thy Spring into an Autumn, *&c.*) yet thou must never change nor neglect thy work, which is obeying, believing, and waiting, till God (in his ordinances) shall lift up the light of his countenance upon thee, and turn thy night into day, and thy mourning into rejoycing. God is the same, and the commands of the Gospel are the same, and therefore thy work is the same, whether it be night or day with thy soul, whether thou art under frowns or smiles in the Arms or at the Feet of God.

hath many a Saint got a worthy portion of comfort and assurance by waiting. *Ergo* wait patiently, and work heartily. Gen. 31.7.

The third Caution

IS this, Many of the precious Sons and Daughters of *Sion*, have had, and may have so much comfort and sweetness, so much life and heat, so much reviving & quickning, so much marrow and fatness in this Ordinance, as may clearly evidence the special presence of God with their spirits; and as they would not exchange for all the world, and yet would give a world (were it in their power) for those strong comforts and full assurance, that others enjoy in this Ordinance: In this Ordinance Christ

Lam. 1. 6. King *Cyrus* gave a kisse to *Chrysantes*, and a golden Cup to *Artabazus*.

Cant. 2. 5.

The least Star gives light, the least drop moistens, the least Pearl sparkles, and the least dram of special grace saves.

Cant. 2. 16.

looks upon one, and kisses another; he gives a nod to one, and his hand to another: Some in this Ordinance shall have but sips of mercy, others shall have large draughts of mercy; some in this Ordinance shal see but the back parts of Christ others shall see him face to face; to one he gives silver, to another he gives gold; to one he gives but a glass of consolation to another he gives flagons of consolation; some shall have but drops, others shal swim in the Ocean; some shall have a large harvest, others shall have but a few gleanings, and yet they, if rightly valued are more worth than a world. The Sun of Righteousness is a free Agent, and he will work and shine forth as he pleases, and on whom he pleases; & who art thou that darest to say to Christ, why dost thou so? Ah Christians, you may not, you must not say, we have not met with Christ in the Sacrament, because we have not met with joy and assurance in the Sacrament; for you may enjoy very much of Christ in that Ordinance, and yet not so much as may boyl up to full assurance, & make you go away singing *My beloved is mine, and I am his.* We may enjoy the warmth and heat of the Sun, when we cannot see the Sun: so souls may enjoy much of Christ (by holy influences) in the Sacrament, when they cannot see Christ in the Sacrament. Se-

Seventhly, Times of perſonal afflictions, are times wherein the Lord is graciouſly pleaſed to vouchſafe to his people ſweet manifeſtations of his love and favour; when his hand is heavy on them, then he lifts up the light of his countenance upon them, *Pſal.* 71. 20,21. *Thou which haſt ſhewed me great and ſore troubles ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt encreaſe my greatneſs, and comfort me on every ſide.* So *Pſal.* 94. 19. *In the multitude of my careful troubled thoughts, thy comforts delight my ſoul.* Ah Chriſtians, hath not God by all afflictions lifted up your ſouls nearer Heaven? as *Noahs* Ark was lifted up nearer and nearer heaven by the riſing of the water higher and higher. The Ball in the Emblem ſays (*percuſſa ſurgo*) The harder you beat me down in afflictions, the higher I ſhall bound in affection towards Heaven and heavenly things; ſo afflictions do but elevate and raiſe a Saints affections to Heaven and heavenly things.

When *Munſter* lay ſick, and his friends asked him how he did, and how he felt himſelf; he pointed to his Sores and Ulcers (whereof he was full) and ſaid, *Theſe are Gods Gems and Jewels, wherewith he decketh his beſt friends, and to me they are more precious than all the*

שרעפי
My cogitations i. e. My careful troubled thoughts perplexed, as the branches of a Tree by a ſtrong wind. It comes from
טעף
a Branch, by interpoſing
ור

Qui non est crucianus, non est Christianus, saith *Luther.* The Proverb is, Smart makes wit, and vexation gives understanding.

I bleſſe God I know ſeverall precious ſouls of whom this world is not worthy, that have found more of God in affli ctions than in any other gracious diſpenſation. *Manesſes* got more by his iron chains, than ever he got by his golden Crown.

דברתי
עַל־לִבָּהּ

gold and ſilver in the world.

(*Afflictiones benedictiones*) Afflictions are bleſſings. Gods corrections are our inſtructions, his laſhes our leſſons, his ſcourges our School-maſters, his chaſtiſements our advertiſements. And to note this, the Hebrews and Greeks both, do expreſs chaſtening and teaching by one and the ſame word (מדסר, *paideia Muſar, Paideia*) becauſe the latter is the true end of the former. Ah you afflicted Sons and Daughters of *Zion*, have you not had ſuch ſweet diſcoveries of God, ſuch ſenſible demonſtrations of his love, ſuch bowels of affections working in him towards you? Have you not had ſuch gracious viſits, and ſuch glorious viſions, that you would not exchange for all the world? Yes. Have you not had the precious preſence of God with you, quieting and ſtilling your ſoules, ſupporting and upholding your ſoules, chearing and refreſhing your ſoules? Yes. And have you not had the Lord applying precious promiſes and ſutable remedies to all your maladies? Have you not found God a bringing in unexpected mercy in the day of your adverſity, ſutable to that promiſe, *Hoſ.* 2. 14. *I will allure her, and bring her into the wilderneſſe, and ſpeak comfortably to her* (or, *I will ſpeak earneſtly to her heart*, as the He-

Hebrew reads it?) Yes. Have you not found that God hath ſo ſweetned and ſanctified afflictions to you, as to make them a means to diſcover many ſins that lay hid, & to purge you from many ſins that cleaved cloſe unto you, and to prevent you from falling into many ſins that would have been the breaking of your bones, and the loſſe of your comfort? Yes. Have you not found that you have been like the Walnut-tree, the better for beating; and like the Vine, the better for bleeding; and like the ingenious child, the better for whipping? Yes. Have you not found afflictions to revive, quicken, and recover your decayed graces? Have they not inflamed that love that hath been cold, and put life into that faith that hath been dying, and quickned thoſe hopes that have been withering, and put ſpirit into thoſe joys and comforts that have been languiſhing? Yes. O then ſtand up, & declare to all the world, that times of affliction have been the times wherein you have ſeen the face of God, and heard the voice of God, and ſucked ſweetneſs from the breaſts of God, and fed upon the delicates of God, and drunk deep of the conſolations of God, and have been moſt ſatisfied and delighted with the preſence and incomes of God.

Oculis quot peccatum claudit pœna aperit. Periiſſem niſi periiſſem. I had periſhed, if I had not periſhed.

Muſk, ſaith one, when it hath loſt its ſweetneſs, if it be put into the ſink amongſt filth, it recovers it. So doth afflictions recover and revive decayed graces.

When *Hezekiah* in his greateſt affli-

ction

Isa 38. 9, to 21.

משחת בפשי

ction lamentingly said, *I shall go mourning to my grave, I shall not see the Lord in the land of the living. He will cut me off with pining sickness, he will break all my bones. Like a Crane, or a Swallow, so did I chatter; I did mourn as a Dove; mine eyes faile with looking upward. O Lord, I am oppressed, undertake for me.* So now God comes in a way of mercy to him, and prints his love upon his heart, *Vers.* 17. *Thou hast in love to my soul, delivered it from the pit of corruption*, or rather, as the Hebrew reads it, *Thou hast loved my soul from the grave, for thou hast cast all my sins behind thy back.* Ah, sayes *Hezekiah*, I have now found, that in my afflictions, thy affections have been most strongly carryed towards me, as towards one whom thou art exceedingly taken with. O now thou hast warmed me with thy love, and visited me with thy grace, thou hast made my darkness to be light, and turned my sighing into singing, and my mourning into rejoycing. So when *Habakkuks* belly trembled, and his lips quivered, and rottenness entered into his bones, and all Creature comforts failed, yet then had he such a sweet presence of God with his Spirit, as makes him to rejoyce in the midst of sorrows: *Yet* (sayes he) *I will rejoyce in the Lord, I will joy in the God of my salvation.* And thus

Hab. 3. 16, 17, 18.

thus you ſee it clear, That in the times of affliction God makes ſweet manifeſtations of his love and favour to his Childrens ſouls.

Eighthly, Praying times are times wherein the Lord is graciouſly pleaſed to give his people ſome ſweet and comfortable aſſurance of his love and favour towards them. Prayer crownes God with honour and glory that is due to his Name; and God crowns prayer with aſſurance and comfort; uſually the moſt praying ſouls, are the moſt aſſured ſouls. There is no ſervice wherein ſouls have ſuch a near familiar and friendly entercourſe with God, as in this of Prayer; neither is there any ſervice, wherein God doth more delight to make known his grace and goodneſs, his mercy and bounty, his beauty and glory, to poor ſouls, than this of prayer. The beſt and ſweeteſt flowers of Paradiſe, God gives to his people when they are upon their knees. Prayer is (*Porta Cœli, clavis Paradiſi*) the Gate of Heaven, a Key to let us into Paradiſe. When *John* was weeping (in prayer, doubtleſs) the Sealed Book was open to him. Many Chriſtians have found by experience, praying times to be ſealing times, times wherein God hath ſealed up to them the remiſſion of their ſins.

Nunquam abs te, abſque te recedo. Bern. Epiſt. 116. O Lord, ſaith he, I never go away from thee, without thee. He was a man very much in prayer, as ſome Writers obſerve.

sins and the salvation of their souls. They have found prayer to be a shelter to their soules, a sacrifice to God, a sweet savour to Christ, a scourge to Satan, and an inlet to assurance. God loves to lade the wings of prayer with the choicest, and chiefest blessings. Ah! how often, Christians, hath God kist you at the beginning of prayer, and spoke peace to you in the midst of prayer, and filled you with joy and assurance, upon the close of prayer? That ninth of *Daniel*, from the seventeenth to the four and twentieth verse, is full to the point in hand; I shall only cite the words of the four last Verses. *And whilst I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the Holy Mountain of my God; Yea, whilest I was speaking in prayer, even the man Gabriel, whom I had seen in the Vision at the beginning, being caused to flye swiftly, touched me about the time of Evening Oblation. And he informed me, talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandement came forth, and I am come to shew thee, for thou art greatly beloved; therefore understand the Matter, and consider the Vision.* In these words

Dan. 9. 20.

מעף ביעף
With weariness or flight, tired as it were with his making speed

words you see, whilest *Daniel* was in prayer, the Lord appears to him and gives him a Divine touch, and tels him, That he is *a man greatly beloved*, or as the Hebrew hath it, *a man of desires*. So *Acts* 10. 1, 2, 3, 4. *There was a certain man in Cæsarea, called Cornelius, a Centurion, of the Band called the Italian Band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always; he saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers, and thine alms are come up for a memorial before God.* Praying *Cornelius* you see is remembred by God, and visited sensibly and evidently by an Angel, and assured, that his prayers and good deeds, are not onely an oder, a sweet smel, a sacrifice acceptable and well pleasing to God, but also that they shall be gloriously rewarded by God. So when *Peter* was praying, he fell into a trance, and saw Heaven opened, and had his mind elevated, and all the faculties of the soul filled with a Divine Revelation. So when *Paul* was a praying, he sees a vision, *Ananias* a coming & laying his hands on him, that he

חמודות *Chamudoth*, a man of desires, that is, one that is very pleasing and delightful to God.

Vide *Cahin* & *Oecumenius* on the words.

Acts 1. 9, to 16.

Acts 9. 11, to 16.

he might receive his ſight. *Paul* had not been long at prayer, before it was revealed to him, that he was a choſen Veſſel, before he was filled with the voice and comforts of the Holy Ghoſt: ſo our Saviour was transfigured as he was praying. Thus you ſee, that praying times are times, wherein the Lord is graciouſly pleaſed to lift up the light of his countenance upon his people, and to cauſe his grace and favor, his goodneſs and kindneſs to reſt on them, as the ſpirit of *Elijah* did reſt on *Eliſha*.

Luke 17.

2 Kings 2. 10.

Objection.

But ſome may object and ſay, We have been at the door of mercy, early and late, for aſſurance, and yet we have not obtained it; we have prayed and waited, and we have waited and prayed; we have prayed and mourned, and we have mourned and prayed; and yet we cannot get a good word from God, a ſmile from God, he hath covered himſelfe with a cloud, and after all that we have done, it is ſtil night with our ſouls. God ſeems not to be at home, he ſeems not to value our prayers; we call, and cry, and ſhout out for aſſurance, and yet he ſhutteth out our prayer. We are ſure that we have not found praying times to be times of aſſurance to our ſouls, &c.

Lam. 3. 8.

Anſwer

Anſwer 1.

NOw to this Objection, I ſhall give theſe anſwers; firſt, that it may be, you have been more earneſt and vehement for aſſurance and the effects of it, *viz.* Joy, comfort, and peace, than you have been for grace and holineſs, for communion with God, and conformity to God; it may be your requeſts for aſſurance have been full of life and ſpirit when your requeſts for grace & holineſs, for communion with God, and conformity to God, have been lifeleſs and ſpiritleſs: If ſo, no wonder that aſſurance is denyed you. Aſſurance makes moſt for your comfort, but holineſs makes moſt for Gods honour; mans holineſs is now his greateſt happineſs, and in Heaven mans greateſt happineſs will be his perfect holineſs. Aſſurance is the daughter of Holineſs, and he that ſhall more highly prize and more earneſtly preſs after the enjoyment of the daughter, than the mother, it is not a wonder, if God ſhuts the door upon him, and croſſes him in the thing he moſt deſires. The ſureſt and the ſhorteſt way to aſſurance, is to wreſtle and contend with God for holineſs, as the Angel contended with the Devil about the body of *Moſes*

It is better to ask and not receive, than to receive and not ask. *Clem.*

Judges 2. 9.

Moſes. When the ſtream and cream of a mans ſpirit runs after holineſs, it will not be long night with that man, the Sun of Righteouſneſs will ſhine forth upon that man, and turn his winter into ſummer, & crown him with the diadem of Aſſurance. The more holy any perſon is, the more excellent he is; all corruptions are diminutions of excellency, (the more mixt any thing is, the more it is abaſed; as if Gold and Tin be mixed; and the more pure it is, as meer Gold, the more glorious it is.) Now the more divinely excellent any man is, the more fit he is to enjoy the choiceſt and higheſt favors. Aſſurance is a Jewel of that value, that he will beſtow it upon none but h's excellent ones: Aſſurance is that tried gold, that none can wear, but thoſe that win it in a way of grace and holines. It may be, if thou hadſt minded, and endeavored more after communion with God, and conformity to God, thou mighteſt before this time have looked upward, and ſeen God in Chriſt ſmiling upon thee and have looked inward (into thy own ſoul) and ſeen *the Spirit of Grace witneſſing to thy ſpirit, that thou art a Son, an Heir, an Heir of God, and a joynt heir with Chriſt.* But thou haſt minded more thy own comfort, than Chriſts honour, thou haſt minded the bloſſoms

Mal. 3. 2.

The Jews have a ſaying, That thoſe ſeventy ſouls that went down to *Ægypt*, were more worth than the ſeventy Nations of the world.

Pſal. 16. 3. Rev. 3. 18.

Rom. 8. 15, 16, 17.

bloſſoms, and the fruit (Aſſurance and Peace) more than Chriſt the Root; thou haſt minded the Springs of comfort, more than Chriſt the Fountain of life; thou haſt minded the beames of the Sun more than the Sun of Righteouſneſſe; and therefore it is but a righteous thing with God to leave thee to walke in a valley of darkneſſe, to hide his face from thee, and to ſeem to be as an enemy to thee.

Anſwer 2.

But ſecondly, I anſwer, It may be thou art not yet fit for ſo choice a mercy, thou art not able to bear ſo great a favour. Many heads are not able to bear ſtrong waters. Why, the very quinteſſence of all the ſtrong conſolations of God are wrung out into this golden cup of aſſurance; and can you drink of this cup, and not ſtammer nor ſtagger? Believe it, aſſurance is meat for ſtrong men, few babes (if any) are able to bear it, and digeſt it. The Apoſtle ſaith *That ſtrong meat belongeth to them that are of full age*, (or that are comparatively perfect, or full grown) *even thoſe, who by reaſon of uſe*, (Greek, by reaſon of habit, which is got by continual cuſtom, and long practice) *have their ſenſes*

Job 15. 11. Divine comfort is a delicate thing, & it is not given to him that admits of any other.

Heb. 5. 12, 14.

τελειων δε ἐστιν ἡ στερεα τροφη, τῶν διὰ τὴν ἕξιν αἰσθητήρια γεγυμνασμενα.

senses exercised to discerne both good and evil. The Greek word properly signifies such an exercise, as wrestlers, or such as contend for victory do use, which is with all their might and strength, being trained up unto it by long exercise. It may be, O complaining Christian, that thou art but a scrub, a babe in grace; happily thou art not yet got beyond the breast, or if thou art, yet thou art not past the Spoon. Ah Christian, if it be thus with thee, cease complaining of want of assurance, and be up and growing, be more aged in grace and holiness, & thou shalt find assurance growing upon thee. Divine wisdom sparkles much in this, in giving milk to Babes (that are more carnal than spiritual) and meat, *i. e.* Assurance to strong men, that have more skill and will, that have a greater ability and choicer faculty, to prize and improve this Jewel Assurance than babes have. The Hebrew word *Chabodh* signifies both weight, and glory: and verily, glory is such a weight, that if the body were not upheld by that glorious power that raised Jesus Christ from the grave, were it not bore up by everlasting arms, it were impossible it should bare it. Now assurance is the top of glory, it is the glory of glory; then certainly, they had need be very glorious within, that shall

1 Cor. 3. 1, 2, 3.

Invalidum omne natura quarulum. Seneca Weak spirits are ever quarrelling and contending.

כבוד
So the *Chaldee* יקר

Deut. 33. 27.

Psa. 45. 13.

shall be crowned with such a weight of glory, as assurance is. Well, remember this, It is mercy to want mercy, till we are fit for mercy, till we are able to bear the weight of mercy, and make a divine improvement of mercy.

Answer 3.

THirdly, You must distinguish between delays and denials; God may delay us, when he does not deny us; he may defer the giving in of a mercy, and yet, at last, give the very mercy begged. Barren *Hannah* prayes, yeer after yeer, for a mercy; God delays her long, but at last gives her her desire, and the Text says expressly, that her countenance was no more sad, 1 *Sam.* 1. 18. After many prayers and tears, the Lord comes in, and assures her, that she should have the desire of her soule; and now she mourns no more, but sits down satisfied comforted and cheered. After much praying waiting and weeping, God usually comes with his hands and his heart full of mercy to his people: He loves not to come (*Vacuis manibus*) empty-handed to those that have sate long with wet eyes at Mercies door. Christ tries the faith, patience, and constancy of the Canaanite woman; he deferred and delay'd her,

Every audience increaseth love, thanks, and trust. Ps. 116. 1, 2, 3. And those mercies are best improved, which we receive after we have been long upon our knees.

Mat. 15. 21, to 29.

her, he reproached and repulsed her; and yet, at last, is overcome by her, as not being able any longer to withstand her importunate requests, *O woman great is thy faith, be it unto thee, even as thou wilt.* Christ puts her off at first, but closes with her at last; at first, a good word, a good look is too good for her, but at last, good words, and good looks are too little for her, *Be it unto thee, even as thou wilt.* At first, Christ carries himself to her as a churlish stranger, but at last as an amorous lover; though at first, he had not an ear to hear her, yet at last he had a heart to grant her, not only her desire, but even what else she would desire over and above what she had desired. God heard *Daniel* at the beginning of his supplications, and his bowels of love was working strongly towards him, but the Angel *Gabriel* doth not informe *Daniel* of this till afterwards. Praying souls, you say that you have prayed long for assurance, and yet you have not obtained it; Well, pray still, O pray and wait, wait and pray, the *Vision is for an appointed time, but at the end, it shall speake, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry.* God hath never, God will never fail the praying soul; at the long run, thou shalt be sure to obtain that assurance that will richly

Exclamat tanquam victus. Burgensis. He crys out as conquered.

Dan. 9. 15, to 25.

Hab. 2. 3.

richly recompence thee for all thy praying, waiting, and weeping; therefore hold up & hold on praying though God doth delay thee, and my ſoul for thine, thou ſhalt reap in due ſeaſon ſuch a harveſt of joy and comfort, as will ſufficiently pay thee for all thy pains. Shal the Husbandman wait patiently for the precious fruits of the Earth? and wilt not thou wait patiently for aſſurance, which is a Jewel more worth than Heaven and Earth? Praying ſouls remember this, It is but weakneſſe to think that men ſhall reap as ſoon as they ſow, that they ſhall reap in the Evening, when they have but ſowed in the Morning. *Titus Veſpaſian* never diſmiſt any Petitioner with a tear in his eye, or with a heavy heart; & ſhall we think, that the God of compaſſions wil always diſmiſs the petitioners of heaven with tears in their eyes? Surely no.

Gal. 6. 9.

James 5. 7.

Suetonius.

Ninthly, Sometimes before the ſoul is deeply engaged in ſore conflicts with Satan, the Lord is graciouſly pleaſed to viſit his people with his loving kindneſs and to give them ſome ſweet aſſurance, that though they are tempted, yet they ſhall not be worſted; though they are tried, yet they ſhall be crowned; though Satan doth roar as a Lion upon the ſoul yet he ſhall not make a prey of the ſoul; for the Lyon of the Tribe of *Judah* will

This truth many choice Chriſtians have found by experience.

Rev. 5. 5. John 10. 28.

hold it fast, and none shall pluck it out of his hand. God first fed *Israel* with Manna from Heaven, and gave them water to drink out of the Rock, before their sore fight with *Amalek*. Before *Paul* was buffeted by Satan, he was caught up into the third Heaven, where he had very glorious visions, and revelations of the Lord, even such, as he was not able to utter. Before Jesus Christ was led into the wilderness to be tempted by Satan, to question and doubt of his Sonship, he heard a voice from heaven saying *This is my beloved Son, in whom I am well pleased*. The Spirit of the Lord did first descend upon him as a Dove, before Satan fell upon him as a Lyon. God walks with his people some turns in paradise, and gives them some tasts of his right hand pleasures, before Satan by his tempting shall do them a displeasure. But I must hasten to a close of this Chapter, and therefore,

Ex. 17. 8, &c. 2 Cor. 12. 1, to 8.

Mat. 3. ult.

Psa. 16. ult.

Non tanquam miser icordes indigenti, sed tanquam subjecti omnipotenti. Aug. Hom. 8.

Tenthly and lastly, After some sharp conflicts with Satan, God is graciously pleased to lift up the light of his countenance upon his people, and to warm and cheer their hearts with the beams of his love. *Matth.* 4. 11. *Then the Devil leaveth him, and behold, Angels came and ministred unto him.* When Christ had even spent himself in foiling and quelling,

in

in resisting and scattering Satans temptations, then the Angels came and ministred cordials and comforts unto him. So after *Paul* had been buffeted by Satan he heard that sweet word from Heaved, *My grace is sufficient for thee, for my strength is made perfect in weakness*, which filled his heart with joy and gladness. The hidden Manna, the New name and the white stone is given to the conqueror, to him that hath fought *with principalities, and powers, and spiritual wickedness in high places*, and is come off with *his garments dipt in blood*. After the *Roman* Generals had gotten victory over their enemies, the Senate did use not one way, but many ways to expresse their love to them. So after our Faith hath gotten victory over Satan, God usually takes the soul in his arms, and courts it, and shews much kindnesse to it. Now the soul shall be carried in triumph, now the chariot of state attends the soule, now White rayment is put upon the soul, now Palms are put into the conquerors hands, now the Garland is set upon the conquerors head, and now a Royal feast is provided, where God will set the conqueror at the upper end of the Table, and speak kindly, and carry it sweetly towards him, as one much affected and taken with his victory

2 Cor. 12. 7, to 10.

Rev. 7. 17.

Eph. 6, 12.

Rev. 3. 5. & 7. 9.

As many have found by experience.

over the Prince of darkneſſe. Conflicts with Satan, are uſually the ſharpeſt, and the hotteſt; they ſpend and waſt moſt, the vital and noble ſpirits of the Saints; and therefore, the Lord after ſuch conflicts doth ordinarily give his people his choiceſt and his ſtrongeſt cordials.

And thus by Divine aſſiſtance, we have ſhewed you the ſpecial times and ſeaſons, wherein the Lord is graciouſly pleaſed to give his people ſome taſts of his love, ſome ſweet aſſurance, that they are his favorites, that alll is well, and ſhall be for ever well between him and them; and that though many things may trouble them, yet nothing ſhall ſeparate them from their God, their Chriſt, their Crown.

CHAP.

CHAP. III.

Containing the ſeverall

HINDERANCES *AND* IMPEDIMENTS

THAT

Keep poor ſouls from Aſſurance; with the

MEANS & HELPS

To remove thoſe Impediments and Hinderances.

The firſt Impediment.

NOw the firſt Impediment and hinderance to Aſſurance, that we ſhall inſtance in, is, Deſpairing thoughts of mercy. O theſe impriſon the ſoul, and make it alwayes night with the ſoul; theſe ſhut the

the windows of the Soul, that no light can come in to cheer it. Despairing thoughts make a man fight against God with his owne weapons; they make a man cast all the cordials of the Spirit against the wall, as things of no value; they make a man suck poyson out of the sweet promises; they make a man eminent in nothing unlesse it be in having hard thoughts of God, and in arguing against his own soul, and happinesse, and in turning his greatest advantages, into disadvantages, his greatest helps into his greatest hindrances Despairing thoughts of mercy, make a man below the beast that perisheth. *Pliny* speaks of the *Scorpion*, that there is not one minut wherein it doth not put forth the sting, as being unwilling to lose any opportunity of doing mischief. Such *Scorpions* are despairing souls, they are still a putting out their sting, a rangling with God, or Christ, or the Scripture, or the Saints, or Ordinances, or their own souls. A despairing soul is (*Magor Missabib*) a terror to himself, it cannot rest, but like *Noahs* Ark is always tost here and there, it is troubled on every side, it is ful of fears and fightings. A despairing soul is a burden to others, but the greatest burden to it self, it is still a vexing, terrifying, tormenting, condemning, and perplexing it selfe: De-

There is a three-fold Despaire
1 Worldly.
2 Moral.
3 Spiritual
And this last is the worst and greatest.

It makes a man call good evil, and evil good, light darkness, and darknes light; sweet bitter, and bitter sweet; a Saviour a destroyer, a Redeemer a revenger, &c.

Deſpairing makes every ſweet bitter, and every bitter exceeding bitter, it puts Gall and Wormwood into the ſweeteſt Wine, and it puts a ſting, a croſſe into every croſſe. Now whileſt the ſoul is under theſe deſpairing thoughts of mercy, how is it poſſible that it ſhould attain to a wel-grounded aſſurance; therefore for the helping of the ſoul out of this deſpairing condition, give me leave a little to expoſtulate with deſpairing ſouls. Tell me, O deſpairing ſouls, is not deſpair an exceeding vile and contemptible ſin? is it not a diſhonour to God, a reproach to Chriſt, & a murderer of ſouls? is it not a belying of God, a denying of Chriſt, and a crowning of Satan? it doth without doubt proclaim the Devil a conqueror, and lifts him up above Chriſt himſelfe. Deſpair is an evil that flows from the greateſt evil in the world, it flows from unbelief, from ignorance, and miſ-apprehenſions of God and his grace, and from miſtakes of Scripture, and from Satan, who being for ever caſt out of paradiſe, labors with all his art and might to worke poor ſoules to deſpaire of ever entring into paradiſe. O deſpairing ſoules, let the greatneſſe of this ſin effectually awaken you, and provoke you to labour as for life, to come out of this condition, which is as ſinfull as

A deſpairing ſoul is like the Spider that drawes poyſon out of the ſweeteſt flowers.

Deſpaire is Satans maſter piece, it carries men headlong to Hell, it makes a man twice told a Child of Hell; it is a Viper that hath ſtinged many a man to death.

as it is doleful, and as much to be hated, as lamented.

Again, tell me, O despairing souls, hath not despairing *Judas* perished; whenas the murderers of Christ believing on him were saved? Did not *Judas* sin more hainously by despairing, than by betraying of Christ? Despairing *Spira* is damned, when repenting *Manasseh* is saved. O despairing souls, the arms of mercy are open to receive a *Manasseh*, a Monster, a Devil incarnate; he caused that Gospel Prophet *Isaiah* to be sawed in the midst with a Saw (as som Rabbins say;) he turned aside from the Lord to commit Idolatry, and caused his sons to pass thorow the fire, and dealt with familiar spirits, and made the streets of *Jerusalem* to over-flow with innocent blood. The soul of *Mary Magdalen* was full of Devils, and yet Christ cast them out, and made her heart his house, his presence Chamber; why dost thou then say there is no hope for thee, O despairing soul? *Paul* was full of rage against Christ & his people, & full of blasphemy and impiety, and yet behold *Paul* is a chosen Vessel! *Paul* is caught up into the Heaven, and he is filled with the gifts & graces of the Holy Ghost! Why should thou then say, there is for thee no help, O despairing soul? Though the Prodigal had

Acts 2 *Plus peccavit Judas desperando, quam prodendo Christum,* saith one.

2 Chron. 33. 1, to 15.

Mark 6. 9.

Acts 7. 1, 2. and 26. 11. 1 Tim. 1. 13, 15, 16.

Luke 15. 13, 14.

had run from his Father, and ſpent and waſted all his eſtate in wayes of baſeneſs and wickedneſs, yet upon his reſoluon to return, his Father meets him, and inſtead of killing, he kiſſes him; inſtead of kicking him, he embraces him; inſtead of ſhuting the door upon him, he makes ſumptuous proviſion for him. And how then doſt thou dare to ſay, O deſpairing ſoul, that God will never caſt an eye of love upon thee, nor beſtow a crum of mercy on thee. The Apoſtle tels you of ſome monſtrous miſcreants, that were *unrighteous*, *fornicators*, *idolaters*, *adulterers*, *effeminate*, *abuſers of themſelves with mankind*, *theeves*, *covetous*, *drunkards*, *revilers*, *extortioners*; and yet theſe monſters of mankind, thorow the infinite goodneſſe and free grace of God, are waſhed from the filth and guilt of their ſins, and juſtified by the Righteouſneſſe of Chriſt, and ſanctified by the Spirit of Chriſt, and decked, and adorned with the precious Graces of Chriſt. Therefore do not ſay, O deſpairing ſoul, that thou ſhalt dye in thy ſins, and lye down at laſt in everlaſting ſorrow. Did it make for the honour and glory of his free grace, to pardon them? and will it be a re-reproach to his free Grace to pardon thee? Could God be juſt in juſtifying ſuch ungodly ones? and ſhall he be unjuſt

Veſ. 22, 23.

1 Cor. 6. 9, 10, 11.

O deſpairing ſouls, are you good at burning, that you have no mercy on your ſelves, but to argue to your own undoing?

juſt in juſtifying of thee? Did not their unworthineſs and unfitneſs for mercy, turn the ſtream of mercy from them? no. Why then, O deſpairing ſoul, ſhouldeſt thou fear that thy unworthineſs and unfitneſs for mercy, will ſo ſtop and turn the ſtream of mercy, as that thou muſt periſh eternally for want of one drop of ſpecial Grace and Mercy.

Sub laudibus naturæ latent inimici gratiæ. Aug. The Patrons of mans free-will, are enemies to Gods free grace.

Againe, tell me, O deſpairing ſoul! Is not the Grace of God free grace? is not mans ſalvation of free grace? *By grace ye are ſaved, Epheſ:* 2.8. Every link of this golden chain is Grace. It is free grace that choſe us, *Rom.* 11.5. Even ſo then, at this preſent time alſo there is *A remnant according to the election of grace.* It is free grace that chooſes ſome to be Jewels from all eternity, that chooſes ſome to life, when others are left in darkneſs.

John 3.16. Iſa. 9.6 John 4.10.

The Lord Jeſus Chriſt is a gift of free grace; Chriſt is the greateſt, the ſweeteſt, the choiceſt, the chiefeſt gift that ever God gave; and yet this gift is given by a hand of love. *God ſo loved the world that he gave his onely begotten Son, &c.* Here is a *ſic* without a *ſicut*, *God ſo loved the world*; ſo freely, ſo vehemently, ſo fully, ſo admirably, ſo unconceivably, *That he gave his only Son.* His Son, not his Servant; his begotten Son,

Son, not his adopted Son, yea, his only begotten Son.

I have read of one that had four Sons, and in a Famine being ſore oppreſt with hunger, the Parents reſolved to ſell one for relief; but then they conſidered with themſelves which of the four they ſhould ſell; they ſaid the eldeſt was the firſt of their ſtrength, therefore loath they were to ſell him; the ſecond was the very Picture of the Father, and therefore loath they were to part with him; the third was like the Mother, and therefore they were not willing to part with him; the fourth & youngeſt was the child of their old age, their *Benjamin*, the dearly beloved of them both; and therefore they were reſolved not to part with any of them; and ſo would rather ſuffer themſelves to periſh, than to part with any of their children.

But God, O thou deſpairing ſoule, is *Pater miſerationum*, he is all bowels, he will not ſtand upon giving his Son to moſt unlovely ſouls.

O but Gods heart is ſo ſtrongly ſet upon ſinners, that he freely gives Jeſus Chriſt, who is his firſt born, who is his very Picture, who is his beloved *Benjamen*, who is his chiefeſt joy, who is his greateſt delight, as *Solomon* ſpeaks, *Then I was by him, as one brought up with him, and I was daily his delight* (in the Hebrew, *His delights*, that is, his greateſt delight) *rejoycing alwayes before him*, or ſporting greatly before him, as little ones doe

Heb. 1.1,2,3. *Mat.* 3. *ult.*

Pro. 8. 20.

משעשעים
ושעשע

doe before their Parents. Why then, O despairing soul, dost thou sit down sighing, and walk up and down mourning, and sadly concluding that there is no mercy for thee? hold up thy head, O despairing soul, Jesus Christ himself is a gift of free grace; the consideration of his free, boundless, bottomless, and endlesse love, may afford thee much matter of admiration and consolation, but none of desparation.

Christ is cal'd the gift of God, and the free gift of God, five times together in Rom. 5. 15, 16, 17, 18.

And as Jesus Christ is a gift of free grace, or a free-grace-gift, so the precious Covenant of grace is a gift of grace. *Gen.* 17. 2. *I will make my Covenant betwixt me and thee*, but in the Original it is, *I will give thee my Covenant*. Here you see that the Covenant of grace is a free gift of grace.

ואתנה בריתי

God gave the Covenant of the Priesthood unto *Phineas* as a gift, so God gives the Covenant of grace as a gift of favour and grace to all that he takes into Covenant with himself; from first to last all is from free grace. God loves freely, *I will heal their back sliding, I will love them freely*, &c.

Num. 25. 12.

Hos. 14. 4.

Deut. 7. 7, 8.

So *Moses*, *The Lord* (saith he) *set his love upon you, to take you into Covenant with him; not because you were more in number than other people, but because he loved you and chose your fathers.*

The

The onely ground of Gods love is his love; the ground of Gods love is onely and wholly in himself. There is neither portion, nor proportion in us, to draw his love; there is no love, nor loveliness in us, that should cause a beam of his love to shine upon us; there is that enmity, that filthiness, that treacherousness, unfaithfulness to be found in every mans bosom, as might justly put God upon glorifying himself in their eternal ruine, and to write their names in his black Book, in characters of blood and wrath. And as God loves freely, so God justifies us freely, *Rom.* 3. 24. *Being justified freely by his grace, through the Redemption that is in Jesus Christ.* And as poor sinners are justified freely, so they are pardoned freely, *Acts* 5. 31. *Him hath God exalted* (speaking of Christ) *with his right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveness of sins.* And as they are pardon'd freely, so they shall be saved freely, *Rom.* 6. *ult. For the wages of sin is death, but the gift of God is eternall life,* &c. Thus you see, O despairing soul, that all is of free grace, from the lowest to the highest round in *Jacobs* ladder, all is of Grace. Christ is a Donative, the Covenant of grace is a Donative, Pardon of sin is a Donative, Heaven & Salvation is a Donative

God will have all blessings and happiness to flow from free grace.
1 That the worst of sinners may have strong grounds for hope and comfort.
2 For the praise of his own glory.
3 That vain man may not boast.
4 That our mercies and blessings may be sure to us.

The gracious gift of God. *Charisma* signifies a gift flowing from the free grace and favour of God. Joh. 10. 28.

native. Why then, O despairing soules should you sit down sighing under such black, sad, and dismal apprehensions of God, and your own state and condition?

Verily, seeing all happiness and blessedness comes in a way of free grace, and not in a way of doing, not in a way of works, you should arise O despairing souls, and cast off all despairing thoughts *and drink of the waters of life freely.* What though thy heart be dead, and hard, and sad? what though thy sins be many, and thy fears great? yet behold here is glorious grace, rich grace, wonderous grace, matchless and incomparable riches of free grace, spread before thee. O let this fire warm thee, let these waters refresh thee, let these cordials strengthen thee, that it may be day and no longer night with thee, that thy mourning may be turned into rejoycing, and thy beautiful garments may be put on; that so the rest of thy dayes may be dayes of gladness, and sweetness, and free grace may be an everlasting shade, shelter, and rest unto thee.

Rev. 21. 6. & 22 18.

Isa. 52. 1.

Again, tell me, O despairing souls, do you understand, and most seriously, and frequently ponder upon those particular Scriptures that do most clearly, sweetly, and fully discover the mercies of God,

God, the bowels of God, the grace and favour of God to poor ſinners, as that *Pſal.* 83. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy, unto all them that call upon thee.* Gods mercies are above all his works, and above all ours too; his mercy is without meaſures and rules. All the acts and attributes of God, ſit at the feet of mercy; the weapons of Gods Artillery are turned into the Rainbow; a Bow indeed, but without an Arrow, bent, but without a ſtring. The Rainbow is an emblem of mercy, it is a ſign of grace and favour, and an aſſurance that God will remember his Covenant; it is freſh and green to note to us, that Gods mercy and grace to poor ſinners, is alwayes freſh and green. Again, tell me, O deſpairing ſouls, have you ſeriouſly pondred upon *Nehem.* 9. 16, 17. *But they and our fathers dealt proudly, and hardned their necke, and hearkened not to thy Commandments, and refuſed to obey, neither were mindful of the wonders that thou diddeſt among them, but hardned their necks, and in their rebellion appointed a Captain to return to their bondage. But thou art a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not. Thou art a God* (ſayes he) *ready to pardon*, or rather as it is in the Original, *And thou a God*

The Rainbow is *Signum gratiæ & favoris.*

ואתה אלוה סריחות

Micah 7. 18.

God of Pardons. There is a very great emphasis in this Hebraism, *A God of Pardons.* It shews us, that mercy is essentiall unto God, and that he is incomparable in forgiving iniquity, transgression, and sin. Here *Nehemiah* sets him forth as one made up all of pardoning grace and mercy. As a Circle begins every where, but ends no where; so doe the mercies of God.

When *Alexander* did sit down before a City, he did use to set up a light to give those within notice, that if they came forth to him while the light lasted, they might have Quarter; if otherwise, no mercy was to be expected. O but such is the mercy and patience of God to sinners, that he sets up light after light, and waits year after year upou them; when they have done their worst against him yet then he comes with his heart full of love, and his hands full of pardons, and makes a proclamation of Grace, that if now at last they will accept of mercy, they shall have it. Why then, O despairing soul, dost thou make thy life a hell, by having such low and mean thoughts of Gods mercy, and by measuring of the mercies and bowels of God, by the narrow scantling of thy weak and dark understanding?

Luke 13. 7. Jer. 3. 1, to 15.

Again, tell me O despairing souls, have you

you ſeriouſly pondered upon thoſe words in *Iſa.* 55. 7, 8, 9. *Let the wicked forſake his way, and the unrighteous man* (or rather as it is in the Original, *The man of iniquity*) *his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon,* or as it is in the Original, *He will multiply to pardon. For my thoughts, are not your thoughts, neither are your ways my ways, ſaith the Lord. For as the Heavens are higher than the Earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts.* Turn, O deſpairing ſouls, to theſe Scriptures, *Numb.* 14. 19, 20. *Exod.* 34. 6, 7. *Micah.* 7. 18, 19. *Iſa.* 30. 18, 19. *Pſal.* 78. 34, to 40. & 103. 8, to 13. *Jer.* 3. 1, to 12. *Luke.* 15. 20, to 24. 1 *Tim.* 1. 13, to 17. and tell me whether you have ſeriouſly and frequently pondered upon them.

ואש און *Veiſh Avon.* The man of iniquity, *i. e.* One that makes a trade of ſin.

ברבה He will multiply to pardon or he will increaſe his pardons, as the ſinner increaſes his ſin.

O how can you look ſo much grace and ſo much love and favour, and ſuch tender bowels of compaſſion in the face, as appears in theſe Scriptures, and yet rack and tear your precious ſouls with deſpairing thoughts!

O there is ſo much grace and goodneſs, ſo much love & favour, ſo much mercy and glory, ſparkling and ſhining thorow

these Scriptures, as may allay the strongest fears, and scatter the thickest darkness, and chear up the saddest spirits, &c.

Again, tell me, O despairing souls, do you not do infinite wrong to the precious blood of the Lord Jesus? Three things are called precious in the Scripture, the *blood of Christ* is called *precious blood*, and *faith* is called *precious faith*, and the *promises* are called *precious promises*. Now what a reproach is it to this precious blood, *that speaks better things than the blood of Abel*, for you to faint and sink under the power of despair? what doth this speak out? O, doth it not proclaim to all the world, that there is no such worth and vertue, no such power and efficacy in the blood of Christ, as indeed there is? O, how will you answer this to Christ in that day wherein his blood shall speak and plead, not only with the prophane that have trodden it under their feet, but also with despairing souls that have undervalued the power, vertue, and merit of it? Hath not the blood of Jesus Christ washed away the sins of a world of notorious sinners, and is it not of vertue to wash away the sins of one sinner? Hath it had that power in it, as to bring many thousands to glory already? and is there not so much vertue left in it, as to bring thy soul to glory? Hath it actually

1 Pet. 1. 19.

2 Pet. 1. 4.

Heb. 12. 24.

Una gutta plus valet quam cælum & terra Luther.

Heb. 1. 29.

1 Joh. 1. 7, 8, 9.

ly delivered ſuch a multitude from wrath to come, as cannot be numbred, and is the vertue of it ſo farre ſpent, as that it cannot reach to thy deliverance? Are there not yet millions of thouſands that ſhall hereafter be actually ſaved and juſtified by his blood? Why then ſhouldeſt thou deſpair of being juſtified and ſaved from wrath to come, by the vertue and power of his precious blood? There were five monks that were ſtudying, what was the beſt means to mortifie ſin; One ſaid to meditate on death; the ſecond, To meditate on Judgement; the third, To meditate on the Joyes of Heaven; the fourth, To meditate on the torments of Hell; the fifth, To meditate on the blood and ſufferings of Jeſus Chriſt; and certainly the laſt is the choiſeſt and ſtrongeſt motive of all to the mortifying of ſin. O deſpairing ſouls, deſpairing ſouls! if ever you would caſt off your deſpairing thoughts, and get out of your preſent hell, then dwell much, muſe much, and apply much this precious blood to your ſouls: *So ſhall ſorrow and mourning flee away, and everlaſting joy ſhall reſt upon you, and the Lord ſhall give you an everlaſting name, and be everlaſting light and glory to you, and you ſhall be no more called forſaken; for the Lord will rejoyce over you,* and be a well-

Sanguis Chriſti clavis cæli. The blood of Chriſt is the Key of heaven that hath let in millions Rev. 7. 9. Iſa 66. 8. A Nation ſhal be borne in a day, when the Jews ſhall be converted, a very glorious converting power ſhall accompany the means of ſalvation, that Chriſt may reign from Sea to Sea, &c.

Iſa. 5. 11. & 56. 5. & 60. 19, 20. & 62. 4, 5. John 4. 21. 23.

ſpring of life unto you, and make his abode with you, and turn your ſighing into ſinging, your trembling into rejoycing, and your priſon into a paradiſe of pleaſure; ſo that your ſouls ſhall be able to ſtand up, and ſay, O bleſſed be God for Jeſus Chriſt, bleſſed be God for that precious blood that hath juſtified our perſons, and quieted our conſciences, and ſcattered our fears, and anſwered our doubts, and given us to triumph over ſin Hell, and Death. *Who is he that condemneth? it is Chriſt that dyed.* The Apoſtle upon the account of Chriſts death, of Chriſts blood, cryes out, Victory, Victory; he looks upon all his enemies, and ſings it ſweetly out, *Over all theſe we are more than conquerors*, or, *above conquerors.*

Rom. 8. 33, to 38.

ὑπερνικῶμεν is *Supervincimus*. We do over overcome.

O deſpairing ſouls, to all your former ſins, doe not adde this, of making light and ſlight of the blood of Chriſt; as there is no blood, that ſaves ſouls like the blood of Chriſt, ſo there is no blood that ſinks ſouls like the blood of Chriſt; a drop of this blood upon a mans head at laſt, will make him miſerable for ever; but a drop of it upon a mans heart at laſt will make him happy for ever. In the day of vengeance, the deſtroying Angel will ſpare you, if this blood be found upon

Exod. 12. 7.

upon the door poſts of your hearts, otherwiſe you are loſt for ever.

Laſtly, I can tell you, O deſpairing ſoules, that God hath brought ſome out of the very gulfe of deſpair, out of the very belly of hell; and therefore thou mayeſt hope that thy ſins, that are thy preſent burden, ſhall not be thy future ruine. Doth not *Aſaph* reſemble the deſpairing ſoul to the life? *My ſoul refuſed to be comforted. I remembred God, and was troubled; I complained and my ſpirit was overwhelmed. Thou holdeſt mine eyes waking; I am ſo troubled, that I cannot ſpeak. Will the Lord caſt off for ever? and will he be favourable no more? is his mercy clean gone for ever? and will his promiſe faile for evermore? Hath God forgotten to be gracious, hath he in anger ſhut up his tender mercies.* Now out of this gulf God delivers him, *v.* 10. *And I ſaid, This is my infirmity*, or, *this maketh me ſick*, as it is in the Originall. Here *Aſaph* checks himſelfe for caſting the cordials the comforts of the Spirit againſt the wall, and for his having ſuch hard, ſad, and black thoughts of God. And in the thirteenth verſe he ſpeaks like one dropt out of Heaven. *Thy way, O God, is in the ſanctuary; who is ſo great a God as our God!* Formerly the thoughts of God

Pſal. 77.

ואמר חלותי

troubled him, and overwhelmed him; but now at last the thoughts of the greatness of God, and of his interest in God, is matter of admiration and consolation to him. So *Heman* sighs it out thus, *My soul is full of troubles, and my life draweth nigh unto the grave. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lyeth hard upon me, and thou hast afflicted me with all thy waves. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted, and ready to dye from my youth up; while I suffer thy terrours, I am distracted. Thy fierce wrath goeth over me, thy terrours have cut me off.* And yet for all this, *Hemans* state was good, his soul was safe and happy, he calls God in the same *Psalm*, *The God of his salvation.*

Psal. 88. All conclude that he was very holy, and his soule very happy, even while he was in this gulf of misery.

So *Jonah*, when he was in the belly of Hell, concludes, *That he was cast out of the sight of God.* The sense of his sin, and of Gods anger and wrath, was so eminent and transcendent upon him, that it even distracts him, and makes him speak like a despairing soul, *I am cast out from the presence of the Lord, I am expulsed out of Gods sight*, as *Moses* was expulsed out of *Egypt*. God hath cast me out, as one in whom he can take no pleasure, nor delight, as a Husband doth a Wife that hath been false and unfaithful to him; and yet Gods

Jonah. 2.

גרש *Gareth* signifies to expulse and cast out, as *Adam* was expulsed out of Paradise. Gen. 3. 24. It signifies an ignominious expulsion.

Gods heart and love is ſo ſet upon *Jonah*, that he will ſave him by a miracle, rather than he ſhall not be ſaved. *Jonah* was much in the heart of God, and God made his faith at laſt victorious. To theſe I ſhall add ſome other famous inſtances. In King *James* his time, there was one Miſtreſs *Honiwood* of *Kent*, an ancient and religious Gentlewoman, who lived many years in much horror & terrour of conſcience for want of aſſurance of the favour of God, and of her eternal wel-being: She would very often cry out *She was damned, ſhe was damned.* Several men of eminent piety and parts, left no means unattempted, whereby her doubts might be anſwered, her conſcience pacified, and her ſoul ſatisfied and cheared; yet ſhe being ſtrongly under the power of deſpair perſiſted in crying out, *O ſhe was damned, ſhe was damned.* When theſe Gentlemen were about to depart, ſhe called for a Cup of Wine for them, which being brought, ſhe drank to one of them a glaſs of the Wine, and as ſoon as ſhe had done, in an extream paſſion ſhe threw the Venice glaſs againſt the ground, ſaying, *As ſure as this glaſs will break ſo ſurely am I damned.* The glaſſe rebounded from the ground without any harm, which one of the Miniſters ſuddenly caught in his hand, and ſaid, *Behold,*

The truth of this whole ſtory is notoriouſly known

Behold, a miracle from Heaven to confute your unbelief! O tempt God no more, tempt God no more. Both the Gentlewoman, and all the company, were mightily amazed at this ſtrange accident, and all glorified God for what was done; and the Gentlewoman by the grace and mercy of God, was delivered out of her Hell of deſpair, and was filled with much comfort and joy, and lived, and died full of peace and aſſurance.

Take another inſtance. There lived lately at *Tilbury* in *Eſſex*, a Gentleman, who was a long time under ſuch an eminent degree of deſpair, that he rejected all comfort that was tendred to him by any hand, and would not ſuffer any to pray with him; nay, he ſent to the Miniſters and Chriſtians that lived near him, and deſired them, that as they would not increaſe his torments in Hell, they would ceaſe praying for him; he would not ſuffer any religious ſervice to be performed in his family, though formerly himſelfe was much in the uſe of them; yet God gave him at laſt ſuch inward refreſhings, and by degrees fill'd him with ſuch abundance of heavenly comforts (as he told all that came to him) that it was impoſſible for any tongue to utter, or heart to imagine, that did not feele them; at laſt God

God gave him the new name, and the white ſtone, that none knows, but he that hath it. He lived about three quarters of a yeere enjoying Heaven on Earth, and then breathed out his laſt in the boſome of Chriſt.

Poor I, that am but of yeſterday, have known ſome that have been ſo deeply plunged in the gulfe of deſpair, that they would throw all the ſpirituall Cordials that have been tendred to them againſt the walls; they were ſtrong in reaſoning againſt their own ſouls, and reſolved againſt every thing that might be a comfort and ſupport unto them. They have been much ſet againſt all Ordinances & Religious ſervices; they have caſt off holy duties themſelves, and peremptorily refuſed to joyn with others in them; yea, they have out of a ſenſe of ſin and wrath, which hath lain hard upon them, refuſed the neceſſary comforts of this life, even to the overthrow of naturall life. And yet out of this horrible pit, this Hell upon earth, hath God delivered their ſouls, and given them ſuch manifeſtations of his grace and favour, that they would not exchange them for a thouſand worlds.

O deſpairing ſouls, deſpairing ſoules, you ſee that others whoſe conditions have

have been as bad, if not worse than yours, have obtained mercy. God hath turned their Hell into a Heaven, he hath remembred them in their low estate, he hath pacified their raging consciences, and quieted their distracted souls, he hath wiped all tears from their eyes, and he hath been a well-spring of life unto their hearts. Therefore be not discouraged, O despairing souls, but look up to the Mercy-seat, remember who is your rest, and kick no more by despair, against the bowels of Divine Love.

The second Impediment

TO Assurance, is, Mens entring into the lists of dispute with Satan about those things that are above their reach, as about the Decrees and Counsel of God. O by this Satan keeps many precious souls off from assurance. Since God hath cast him out of Paradise, and bound him in chains of darkness, he will make use of all his skil, power and experience, to draw men into the same misery with himself; and if he cannot prevent their entring at last into Paradise above, he will labour might & main to make their life a wilderness here below. And to this purpose he will busie their thoughts and hearts about the Decrees of God, and about

1 Sam. 14.19 *Is not the hand of* Joab *with thee in all this?* You know how to apply it.

about their particular elections; as whether God had decreed them to eternal happineſs, or choſen them to everlaſting bleſſedneſs, &c. that ſo by this means he may keep them from that deſirable Aſſurance, that may yeeld believers two Heavens, a Heaven of joy and comfort here, and a Heaven of felicity and glory hereafter.

Eorum quæ ſcire nec datur, nec fas eſt, docta eſt ignorantia, ſcientia appetentia inſaniæ ſpecies. Aug.

It is ſaid of *Marcellus* the *Roman* Generall, that he could not be quiet (*Nec victor, nec victus*) neither conquered, nor Conqueror. Such a one is Satan; if he be conquered (by faith) yet he will be aſſaying; if he conquers, he will be roaring and triumphing. Satans great deſign is eternally to ruine ſouls; and where he cannot do that, there he will endeavour to diſcomfit ſouls, by buſying them about the ſecret decrees and counſels of God. If the ſoul break thorow his temptations, as *Davids* Worthies did break thorow the Hoaſts of the *Philiſtims*, and ſnap his ſnares in ſunder, as *Sampſon* did his Cords, then his next ſhift is to engage them in ſuch debates and diſputes, that neither men nor Angels can certainly and infallibly determine, that ſo he may ſpoil their comforts, when he cannot take away their Crown.

2 Sam. 24.

Judg. 15. 13, 14.

Now thy wiſdom, and thy work, O doubting

doubting ſoul, lyeth not in diſputing, but in believing, praying, and waiting on God. No way to Heaven, no way to aſſurance like this. *Adam* diſputes with Satan and falls, and loſes Paradiſe; *Job* believes, and reſiſts Satan, and ſtands, and conquers upon the Dunghill. When Satan, O trembling ſoule,, would engage thee in diſputes about this or that, ſay to him, Satan, *Revealed things belong to me,* but *ſecret things belong to the Lord.* It is dangerous to be curious in prying into hidden matters, and careleſſe and negligent in obſerving known Laws: ſay to him, Satan, thou haſt been *a lyer, and a murderer from the beginning*; thou art a profeſt enemy to the Saints confidence and aſſurance, to their conſolation and ſalvation: if thou haſt any thing to ſay, ſay it to my Chriſt, he is my comfort and crown, my joy and ſtrength, my redeemer and interceſſor and he ſhal plead for me. Ah Chriſtians, if you would but leave diſputing, and be much in believing, and in obeying, aſſurance would attend you; and you ſhould *Lye down in peace, and take your reſt, and none ſhould make you afraid.*

Deut. 29. 29.

Joh. 8.

Job 11. 13, to 20.

The

The third Impediment

THat keeps poor ſoules from Aſſurance, is the want of a thorow ſearch and examination of their owne ſoules, and of what God hath done, and is a doing in them. Some there be that can read better in other mens books than in their own, and ſome there be that are more critical and curious in obſerving and ſtudying other mens tempers, hearts, words, works and ways, than their own. This is a ſad evil, and cauſes many ſouls to ſit down in darkneſs, even days without number. He that will not ſeriouſly and frequently obſerve the internal motions and actings of God, in, and upon his noble part, his immortal ſoul, may talk of aſſurance, and complaine of the want of aſſurance, but it will be long before he ſhall obtaine aſſurance. O you ſtaggering wavering ſouls, you toſſed, and diſquieted ſouls, know for a certain, that you will never come to experience the ſweetneſs of aſſurance, till your eyes be turned inward, till you live more at home than abroad, til you dig and ſearch for the Mines that be in your own hearts, til you come to diſcern between a work of Nature and a work of Grace, till you come to put a difference between the

Conradus Mot to was a notable rule (*Omnium morer, tuor imprimis obſervato*) Obſerve all mens carriages, but eſpecially thy own.

cious and the vile, between Gods work, and Satans work. When this is done, you will find the clouds to scatter, and the Sun of Righteousness to shine upon you, and the Day star of assurance to rise in you. Doubting, trembling souls, do not deceive your selves, it is not careless, slight, slender searching into your own hearts, that will enable you to see the deep, the secret, the curious, the mysterious work of God upon you. If you do not *seeke as for silver*, and search for Christ and grace *as for hid treasures*, you will not finde them. Your richest mettals lie lowest, your choicest gems are in the bowels of the Earth, and they that will have them, must search diligently, and dig deep, or else they must goe without them. Doubting souls, you must search, and dig again and again, and you must work and sweat, and sweat and work, if ever you will finde those Spiritual Treasures, those Pearls of price that are hid, (under the ashes of corruption) that lie low in the very bowels of your souls.

Prov. 2.3,4,5.

So saith *Pliny*, *Seneca* and others.

Tell me, O doubting souls, hath that sweet word of the Apostle been ever made to stick in power upon you, 2 *Cor.* 13. 5. *Examine your selves, whether you be in the Faith* (or, *Whether faith be in you*) *prove your selves, &c.* The Precept

πειράζετε from πειρα to pierce thorow, &c. δοκιμάζετε to prove and

is

is here doubled, to shew the necessity, excellency, and difficulty of the work; to shew, that it is not a superficial, but a thorow, serious, substantial Examination, that must inable a man to know, whether he hath precious Faith, or no; whether he be Christs Spouse, or the Devils strumpet. All is not gold that glisters, all is not Faith that men call Faith; therefore he that would not prove a cheater to his own soul, must take some pains to search and examine, how all is within. *Climacus* reports, that the Ancients used to keep in a little book, a memorial of what they did in the day against their night reckoning. But ah, how few be there in these days, that keeps a Diary of Gods mercies and their own infirmities, of Spiritual Experiences, and the inward operations of Heavenly Graces? *Seneca* reports of a Heathen man that every night askt himself these three questions; First, *What evil hast thou healed this day?* secondly, *What vice hast thou stood against this day?* thirdly, *In what part art thou bettered this day?* And shall not Christians take pains with their own hearts, & search day & night to find out what God hath done, and is a doing there? God hath his doing hand, his working hand, in every mans heart; either he is a working there in wayes of mercy, or of wrath; either

try, as Goldsmiths try their mettal by the fire and the Touchstone. God brings not a pair of scales to weigh our graces, but a Touchstone to try our graces. If our Gold be true, though it be never so little it will passe currant with him. *He will not quench the smoaking flax,* &c.

he is building up, or a plucking down; either he is making all glorious within, or else he is a turning all into a Hell. Well doubting souls, remember this, That the soundest joy, the strongest consolation, flow from a thorow examination of things within. This is the way to know how it is with you for the present, and how it is like to go with you for the future: This is the way to put an end to all the wranglings of your hearts, and to put you into a possession of Heaven, on this side Heaven.

The fourth Impediment

THat keeps many precious souls from Assurance is, their mistakes about the work of Grace. Look as many Hypocrites doe take a good nature for grace; and those common gifts and graces that may be in a *Saul*, a *Jehu*, a *Judas*, for a speciall distinguishing grace, *&c.* So the dear Saints of God are very apt to take grace for a good nature, to take Pearls of price for stones of no value, to take special grace for common grace. Many trembling souls are apt to cal their Faith unbelief, with the man in the Gospel, and their confidence, presumption, and their zeal, passion, *&c.* And by this means

Mark. 9. 24.

means many are kept off from assurance. Now the way to remove this Impediment, is, wisely and seriously to distinguish between renewing grace, and restraining grace, betwixt common grace, and special grace, betwixt temporary grace, and sanctifying grace. Now the difference betwixt the one and the other I have shewed in Ten particulars in my* Treatise called *Precious Remedies against Satans devices*, from page 217. to page 230. And to that I refer thee for full & compleat satisfaction; if thou wilt cast thy eye upon the particulars, I doubt not but thou wilt find that profit and content, that will recompence thee for thy pains. And this I thought more convenient to hint to thee, than to write over the same things, that there thou wilt find to thy delight and settlement.

* The same man sels that, that sels this.

More to that point I cannot easily say.

The fifth Impediment

TO Assurance is, their grieving and vexing the Spirit of grace by not hearkning to his voice, by refusing his counsel, by stopping the ear, by throwing water upon that fire he kindles in their souls, and by attributing that to the Spirit, that is to be attributed to mens own passions, and distempers & to the Prince of darkness, and his associates. By these

Nil nisi sanctum a sancto spiritu prodire potest. Nothing can come from the holy Spirit but that which is holy.

and such like ways, they sad that precious Spirit that alone can glad them; they set him a mourning that alone can set them a rejoycing, they set him a grieving, that alone can set them a singing; and therefore it is, that they sigh it out with *Jeremy*, *Lam.* 1. 16. *Behold, he that should comfort our souls, stands afar off.* Ah doubting souls, if ever you would have Assurance you must observe the motions of the Spirit & give up your selves to his guidance, you must live by his Laws, and tread in his steps, you must live in the Spirit, and walk in the Spirit, you must let him be chief in your souls. This is the way to have him to be a sealing Spirit, a witnessing Spirit to your hearts. Believe it souls, if this be not done, you will be far off from quietnesse and settlement. The word that in 1 *John* 3. 19. is rendred assure, signifies to perswade, to note to us, that our hearts are froward and peevish, and apt to wrangle and raise objections against God, against Christ, against the Scripture, against our own and others experiences, and against the sweet hints and joyings of the Spirit; and this they will do, especially when we omit what the spirit perswades us to; (omissions raises fears and doubts, and makes work for Hell, or for the Spirit and Physitian of souls,) or else, when we do that which the

Smoak drives away Bees, and an ill savor drives away Doves. Sin is such an ill savour, as drives away this Dove-like spirit.

Reluctancy. The soul will not quite leave wrangling, till it be quite in the bosom of Christ.

the Spirit diſſwades us from. If you be kind and obedient to the Spirit, it will not be long night with your ſouls, but if you rebel and vex him, he will make your life a hell by with-holding his ordinary influences, by denying to ſeal you to the day of redemption, and by giving you up to conflict with horrors and terrors, &c. Therefore be at the Spirits beck, and check; and aſſurance, and joy will ere long attend you. Iſa. 63. 10.

The ſixth Impediment

TO Aſſurance, is, doubting ſouls making their ſenſe, reaſon, and feeling, the judges of their ſpiritual conditions. Now ſo long as they take this courſe, they will never reach to Aſſurance: Reaſons arm is too ſhort to reach this Jewel Aſſurance: This Pearl of price is put into no hand, but that hand of Faith that reaches from Earth to Heaven. What tongue can expreſs or heart conceive, the fears, the doubts, the clouds, the darkneſs, the perplexities, that will ariſe from the ſouls reaſoning thus. I finde not that the countenance of God is towards me as before, therefore ſurely my condition is bad; I feel not thoſe quicknings, thoſe cheerings, thoſe meltings, Gen. 31. 9.

as before; I am not ſenſible of thoſe ſecret ſtirrings, and actings of the Spirit and Grace in my ſoul, as before; I doe not hear ſuch good news from Heaven as before: therefore certainly God is not my God, I am not beloved, I am not in the ſtate of Grace, I have but deceived my ſelfe and others; and therefore the iſſue will be that I ſhall dye in my ſins. To make Senſe and Feeling the Judges of our Spiritual conditions, what is it but to make our ſelves happy and miſerable, righteous and unrighteous, ſaved and damned in one day, 1, in one hour, when Senſe and Reaſon ſit as Judges upon the Bench? Hath God made Senſe and Feeling the Judges of your conditions? No. Why then will you? Is your Reaſon Scripture? is your Senſe Scripture? is your Feeling Scripture? No. Why then will you make them Judges of your Spiritual Eſtate? Is not the Word the Judge, by which all men and their actions ſhall be judged at laſt? *The word that I have ſpoken* (ſays Chriſt) *ſhall judge you in the laſt day.* To the Law, and to the Teſtimony, if they ſpeak not according to this word, it's becauſe there is no light, or no morning in them. Why then O doubting ſouls, will you make your Senſe and Feeling the Judge, not only of your conditions, but of the truth it ſelf? What is this

John 12.48.

Iſa. 8. 20. אין לו שחר

this, but to dethrone God, and to make a god of your Sense and Feeling? What is this, but to limit and bind up the Holy One of *Israel*? What is this but to tosse the soul to and fro, and to expose it to a labyrinth of fears, and scruples? What is this, but to cast a reproach upon Christ, to gratifie Satan, and to keep your selves upon the rack? Well, doubting souls, the counsel that I shall give you, is this, Be much in believing, and make only the Scripture the Judge of your condition, maintaine the judgement of the word, against the judgement of sense and feeling; and if upon a serious, sincere, and impartial comparing of thy heart and the word together, of thy ways and the word together, the word speaks thee out to the sincere, to be a *Nathaniel*, to be a New Creature, to be born again, to have an immortal seed in thee, *&c.* Cleave to the Testimony of the Word, joy in it, rest upon it, and give no more way to fears and doubts; let thy countenance be no more sad: for nothing can speak or make that soul miserable, that the word speaks out to be happy.

Inclinavit Deus Scripturas ad infantium & lactantium capacitatem, saith one. God hath bowed down the Scriptures to the capacity even of babes and sucklings. *Id agit tota Scriptura ut credamus Deum esse misericordem.* Luth.

Psal. 119. 24. אנשי עצתי

Constantine would have all differences and disputes in the *Nicene* Council, ended by the Bible. O doubting souls, look chiefly to this, That all differences and controversies that arise in your hearts

hearts, be ended by the word. There is danger in looking beſide the Scripture, or beyond the Scripture, or ſhort of the Scripture, or upon ſenſe or feeling, ſo much as upon the Scripture; therefore let the word be alwayes the man of thy counſel. No way to aſſurance and joy, ſettlement and eſtabliſhment, like this. If you are reſolved to make Senſe and Feeling the Judge of your conditions, you muſt reſolve to live in fears, and lye down in tears.

The ſeventh Impediment

The active Chriſtian goes to Heaven. *Alacri animo ac plena fiducia.*

TO Aſſurance, is, Mens remiſneſs, careleſneſs, lazineſs, and overlineſs in Religious Services, and in the exerciſe of their graces Ah, how active and lively are men in purſuing after the world? but how liveleſs and unactive in the ways of grace and holineſs? Ah doubting Chriſtians, remember this, that the promiſe of Aſſurance and comfort is made over, not to lazy, but laborious Chriſtians; not to idle, but to active Chriſtians; not to negligent but to diligent Chriſtians. *John* 14. 21, 22, 23. *He that hath my Commandements, and keepeth them, he it is that loveth me: And he that loveth me, ſhall be loved of my father; and I will love him, and will manifeſt*

Labor omnia vincit.

feſt my ſelfe to him. Now *Judas ſaith unto him (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelfe unto us, and not to the world? Jeſus anſwered and ſaid unto him, if any man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him.* So 2 *Pet.* 1. 10, 11. *Wherefore the rather Brethren, give diligence to make your Calling and Election ſure: For if you doe theſe things, ye ſhall never fall; for ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Non amat qui non zelat. Aug

σπουδαζω is a ſignificant word, it ſignifies all manner of earneſtneſs, ſerioufneſs, and continuance in doing. Alſo it ſignifies a ſpeedy and ſwift putting of things in execution.

A lazy Chriſtian ſhall always want four things, *viz.* Comfort, Content, Confidence, and Aſſurance. God hath made a ſeperation between joy and idleneſs, between Aſſurance and lazineſs; and therefore it is impoſſible for thee to bring theſe together, that God hath put ſo far aſunder. Aſſurance and Joy are choice Donatives that Chriſt gives only to laborious Chriſtians. The lazy Chriſtian hath his mouth full of complaints, when the active Chriſtian hath his heart full of comforts. God would have the hearts of his children to be hot in Religious Services. *Be fervent* (or, *Seething hot*, as it is in the Original) *in ſpirit, ſerving the Lord.*

Rom. 12. 11. ζεοντες ſignifies ſeething hot.

That

That Service that hath not heavenly heat, that hath not Divine fire in it, is no service, it is loſt ſervice. A lazy ſpirit is always a loſing ſpirit. O! Remember lazy Chriſtians, that God is a pure act, therefore he loves activeneſs in religious ſervices. Remember the Angels, thoſe Princes of glory are full of life and activity, and they alwayes behold the Fathers face in glory. Remember, he that wil find rich Minerals muſt dig deep; he that wil be rich muſt ſweat for it; he that will taſte the Kirnel, muſt crack the ſhell; he that wil have the Marrow, muſt break the bone; he that will were the Garland muſt run the race; he that will ride in triumph muſt get victory; ſo he that will get Aſſurance muſt be active and lively in duty. It is only fervent prayer that is effectual prayer; it is onely the working prayer that works wonders in Heaven, and that brings down wonderful Aſſurance into the heart. Cold prayer ſhall never have any warm Anſwers; God will ſuit his returns to our requeſts: liveleſs ſervices ſhall have liveleſs anſwers; when men are dull, God will be dumb. *Elias* prayed earneſtly, or as it is in the Greek, *He prayed in prayer*, and God anſwered him. Many there be that pray, but they do not pray in prayer, they are not lively & earneſt with God in prayer and

Ezek. 1. 6. Mat. 18. 10.

Pro. 2. 4, 5, 6.

James 5. 16. ἐνεργουμένη The working prayer.

προσευχῇ προσηύξατο He prayed in prayer.

and therefore Justice shuts out their prayers. When one desired to know what kind of man *Basil* was, there was (saith the History) presented to him in a dream a Pillar of fire with this Motto (*Talis est Basilius*) *Basil* is such a one, all on a light fire for God. Ah lazy doubting Christians, were you all on a light fire, in hearing, in praying, &c. It would not be long before the Windows of Heaven would be open, before God would rain down Manna, before he would drop down Assurance into your bosoms.

Most men have more heat in their brains, than in their hearts and services; and therefore it is that they walk in darkness, that they want assurance

My advice to you, lazy Christians, is this, cease complaining of the want of Assurance, and be no more formal, slight and superficial in Religious services, but stir up your selves, and put out all your might and strength in holy actions, and you shall experimentally find, that it will not be long before you shall have such good news from Heaven, as will fill you with joy unspeakable and full of glory.

God shot *Anastasius* the Emperor to death with a thunder-bolt for his lukewarmness, saith the Historian.

The

The Eighth Impediment

Omission of Diet breeds Diseases, and makes the life uncomfortable, yea, sometimes a burden to a man. So the omission of holy duties and services, breeds many fears, doubts and question in the soul, about its own sincerity, about its interest in Christ, about its finding audience and acceptance with God; and so makes the life of a Christian very uncomfortable, yea, a burden to him.

TO Assurance, is Mens living in the neglect of some Ordinance, or in the omission of some Religious duties; they seek Christ in some of his ways, but not in all; they wait upon him in this and that Ordinance, but not in every Ordinance. Are there not many doubting souls that wait upon God, in hearing the Word of Life, and yet neglect, and make light of waiting upon Christ in breaking the Bread of Life? Are there not many that are very careful daily to perform Family duties, and yet are very rarely found in closet services? Some there be that are all ear, all for hearing; and others there be, that are all tongue, all for speaking and praying; and others there be, that are all eye, all for believing, all for searching, all for enquiring into this, and that; and others there be, that are all hand, all for receiving the Lords Supper, &c. And seriously, when I consider these things. I cease wondering, that so many want Assurance, and do rather wonder that any obtain assurance, considering how few there be, that are conscientious and ingenuous in waiting upon God in every way & service wherein he is pleased to manifest his grace and favor to poor souls. Well

Well doubting ſouls, remember this, God will give aſſurance in one Ordinance, when he will deny it in another, that you may ſeeke his face in all. God loves as well, that you ſhould wait on him, as that you ſhould wreſtle with him. He that will not give God the honour of attending him in every duty, in every Ordinance, may long enough complaine of the want of Aſſurance, before God will give him in the white ſtone, and the new name, that none knows but he that hath it. Many of the precious Sons of *Zion* have found God giving aſſurance in one Ordinance, others have found him giving Aſſurance in another Ordinance. God ſpeaks peace to ſom in ſuch and ſuch ſervices, & comfort to others in ſuch and ſuch duties: Therefore as you would have Aſſurance, O doubting ſouls, ſeek the Lord in every way and ſervice, wherein he is pleaſed to make known his glory and goodneſs. In hearing Chriſt opens his Box of Ointments to ſom, and in praying and breaking of Bread he lets his ſweet myrrhe fall upon the hearts of others. Some have ſeen the glory of the Lord in the Sanctuary, that have been clouded in their Cloſets; others have heard a ſweet ſtill voice in their Cloſet, that have ſate long trembling in the Sanctuary. Remember doubting

doubting ſouls, *Moab* and *Ammon* were baniſhed the Sanctuary to the Tenth Generation, for a meer omiſſion, becauſe they met not Gods *Iſrael* in the wilderneſs with Bread and Water. And I verily believe, that God doth baniſh (as I may ſay) many from his favorable preſence, (as *Abſolom* did *David*) for their ſinful omiſſions, for their non-attendance upon him in all his wayes. Therefore, if ever you would have Aſſurance, ſeek the Lord, not only while he may be found, but alſo in every gracious diſpenſation where he may be found, *Then ſhall the joy of the Lord be your ſtrength, and his glory ſhall reſt upon you. The days of your mourning ſhall be ended, and you ſhall lye downe in peace, and none ſhall make you afraid.* I would earneſtly deſire you, O doubting ſouls, ſeriouſly to conſider, That all the ways of Chriſt, are ways of pleaſantneſs (as *Solomon* ſpeaks) not only this way or that way, but every way of Chriſt is a way of pleaſantneſſe; every way is ſtrowed with Roſes, every way is paved with Gold, every way is attended with comfort and refreſhing. So the *Pſalmiſt*, *Thy paths drop fatneſſe*; not only this or that path, but all the paths of God drops fatneſſe. O then walke in every way, tread in every path of God, as you would have your ſoules

Deut. 23. 2, 4. Here the Proverb is moſt falſe, that ſays (*Modicum non nocet*) A little hurts not. Ah this or that little omiſſion as you call it, may expoſe men to a great deal of wrath.

Mat. 25. 41. uſt. They did not rob the Saints but omitted the relieving of them, which was their ruine.

Prov. 3. 17.

Pſa. 65. 11, 12.

Pſal. 63. 5.

ſouls filled with marrow andfatneſs,and never forget that choice ſaying of the Prophet *Iſaiah*, *Thou meeteſt him that rejoyceth, and worketh righteouſneſſe, thoſe that remember thee in thy ways.* They that would have God to meet with them in a way of peace and reconciliation, in a way of Grace and Favor, muſt remember God in all his ways; not onely in this or that particular way, but in every way wherein he is pleaſed to cauſe his glory to ſhine. Therefore doubting ſouls ceaſe complaining, and be more conſcientious and ingenious, in waiting upon God in all his appointments, and it will not be long night with you.

Iſa 64. 5.
פגעת
To run and meet the ſoul as the father of the Prodigal run and met him afar off with bowels of love and pity.

The ninth Impediment

THat keepsChriſtians from aſſurance is, an imoderate love of the World; their thoughts and hearts are ſo buſied about getting the World, and keeping the World, that they neither ſeek Aſſurance as they ſhould, not prize Aſſurance as they ſhould, nor lament the want of Aſſurance as they ſhould, nor ſtudy the worth and excellency of Aſſurance as they ſhould; and therefore it is no wonder, that ſuch are without Aſſurance. As it is very hard for a rich man to enter into Heaven, ſo it is very hard

Multi amando res noxias ſunt miſeri, habendo miſeriores. Many are miſerable by loving hurtful things, but more are miſerable by having them.

Mat. 19. 23, 24.

Hab. 2. 6.

Divitibus ideo pietas deest, quia nihil deest. Rich mens wealth proves an hinderance to their happiness.

Divitiæ corporales paupertatis plenæ sunt. Earthly riches are full of poverty.

Diodorus Siculus. The same saith *Aristotle.*

Quam sordet mihi terra cum cœlum intueor? Adrian.

for a worldly Christian to get Assurance of Heaven. The thick clay of this world doth so affect him, and take him, so satisfie him, and sink him, that he is not able to pursue after Assurance with that life and love, with that fervency and frequency, as those must do that will obtain it. It is said, *Gen.* 13.2. *That Abraham was very rich in Cattle, in silver and in Gold*; according to the Hebrew בכר *Abraham* was very heavy, to shew (saith one) that riches are a heavy burden and a hinderance many times to a Christians comfort, and confidence, to his happinesse and assurance. *Solomon* got more hurt by his wealth, than he got good by his wisdom; such a fire rise out of his worldly enjoyments as did even consume and burn up his choicest spirits, & his noblest vertues; under all his Royal Robes, he had but a thred-bare soule. *Sicily*, saith one, is so full of sweet flowers, that dogs cannot hunt there, the sent of the sweet flowers diverteth their smel: And ah what doth all these sweet delights and contents of this world, but make menlose the sent of Heaven, but divert men from hunting after Assurance, and from running after Christ, in the sweetness of his ointments?

The

The Creature is all ſhadow and vanity of vanities, (vanity is the very quinteſſence of the Creature, and all that can poſſibly be extracted out of it.) It is *filia noctis*; like *Jonahs* gourd, a man may ſit under its ſhadow for a while, but it ſoon decayes and dies. *Why ſhouldſt thou ſet thy heart upon that which is not?* Were ever riches true to them that truſted them? as the Bird hops from twig to twig, ſo doth riches hop from man to man, *&c.* Worldly Chriſtians, ceaſe complaining of the want of Aſſurance, and ſincerely humble and abaſe your ſoules before the Lord; for that you have ſo eagerly purſued after lying vanities; for that you have in ſo great a meaſure forſaken the Fountain of living water; for that with *Martha* you have been buſied about many things, when Chriſt and Aſſurance, the two things neceſſary, have been ſo much neglected and d ſregarded by you. Get this World, this Moon, under your feet, take no reſt till you have broken thorow this ſilken net, till you have got off theſe Golden Fetters. A heart that is full of the world, is a heart full of wants. Ah the Joy, the Peace, the Comfort, the Confidence, the Aſſurance that ſuch hearts wants. The Stars which have leaſt circuit, are neareſt the Pole; and men whoſe hearts are leaſt entangled

Prov. 23. 5.

Si terram amas terra es; ſi Deum amas, quid vis ut dicam Deus es. Aug. If thou loveſt the Earth, thou art earthly, but if thou loveſt God, thou ſhalt have whatever thou wilt ask of God.

tangled with the world, are alwayes neareſt to God, and to the Aſſurance of his Favor. Worldly Chriſtians, remember this, You and the world muſt part, or elſe aſſurance and your ſouls will never meet. When a worldly Chriſtian is ſaved, he is ſaved as by fire; and before ever he ſhall be aſſured of his ſalvation, he muſt cry out, (*Omnes humanæ conſolationes, ſunt deſolationes,*) All humane conſolations are but deſolations. God will not give the ſweet meats of Heaven, to thoſe that are gorged and ſurfetted with the delicates of the Earth. The Cock upon the Dunghil prefers a Barley Corn above the choiceſt Pearl. Such Dunghil Chriſtians that prefer a little Barly corn above this Pearl of price, Aſſurance; that with *Eſau* prefer a morſel of meat before this bleſſing of bleſſings, that prefer *Paris* above Paradiſe, Gods coyne above his countenance; may at laſt with *Eſau* ſeek, and ſeek with tears this Heavenly Jewel Aſſurance, and yet, as he, be rejected and repulſed.

Mundus cadaver eſt, & petentes eum ſunt canes (is an Arabick Proverb) that is, The world is a Carkaſs, and thoſe that hunt after it are Dogs. This Proverb makes a great many of our gliſtering profeſſors to be but Dogs.

Heb. 12. 16, 17.

The

The tenth Impediment

THat keeps Christians from Assurance, is, The secret cherishing and running out of their hearts, to some bosom darling sin: It is dark night with the soul, when the soul will cast a propitious eye upon this or that bosom sin, and secretly say, *Is it not a little one, and my soul shall live?* though God and Conscience hath formerly checkt and whipt the soul for so doing. Ah how many be there, that dally and play with sin, even after they have put up many prayers and complaints against sin, and after they have lamented, and bitterly mourned over their sins: Many there be that complain of their deadness, barrenness, frowardness, conceitedness, censoriousness, and other baseness, and yet are ready at every turn to gratifie, if not to justifie those very sins that they complaine against: No wonder that such want Assurance. After the *Israelites* had eat Manna in the Wilderneſse, and drunk *water out of the Rocke*, after God had been to them a *cloud by day, and a pillar of fire by night*, after he had led them by the arm, and kept them as the apple of his eye, after he had made them spectators of his wonders, they hankered after *the fleſh*

pots of Egypt; ſo when after God hath given a man a new name, and a white ſtone, after he hath made a report of his love to the ſoule, after he hath taken a man up into paradiſe, after he hath ſet a man upon his knee, & carried him in his boſom, after he hath ſpoke peace & pardon to the ſoul, for the ſoul to return to folly, O this cannot but prove a woful hinderance to Aſſurance, this will provoke God to change his countenance, & to carry it not as a Friend but as an enemy: When Love is abuſed, Juſtice takes up the Iron Rod; God will ſtrike hard & home, when men kick againſt the bowels of Mercy. God hath made an Everlaſting ſeparation betwixt Sin and peace, betwixt Sin & Joy, & betwixt Sin and Aſſurance: God will be out with that man, that is in with his ſin; if ſin and the ſoul be one, God and the ſoule muſt needs be two: He that is reſolved to dally with any ſin he muſt reſolve to live in many fears. Never forget this; he that favoureth any one ſin, though he forgoeth many, doth but as *Benadab*, recover of one diſeaſe, and die of another; yea, he takes pains to plunge himſelf into two hels, a hell here & a hel hereafter. Therefore as everthou wouldſt have Aſſurance, offer up thy *Iſaac*, part with thy *Benjamen*, pull out thy right eye, cut off thy right hand, otherwiſe

Pſal. 85. 8.

otherwise Assurance and Joy will not be thy portion.

Now that I may remove this Impediment (which is of such a dangerous consequence to Christians souls) and keep Christians for ever from smiling upon any bosom sin, I shal first lay down a few considerations to provoke them to dally and play no more with sin, but to put off that sin that does so easily beset them, that sticks so close unto them; and then in the second place, I shall propound some means, that may contribute to the bringing under bosom sins, that so it may be no longer night with the soul.

Heb. 12. 1. ἀπεριστατον.

The first Motive

TO provoke you to put out all your strength and might against bosom sins, that you are so apt to play withal, is, Seriously to consider, that this will be a strong and choice Demonstration, and evidence of the Sincerity and uprightness of your hearts. *Psal.* 18. 23. *I was also upright with him, and kept my self from mine iniquity.* I kept a strict and diligent watch upon that particular sin that I found my self most inclined unto. And this says *David*, is a clear evidence to me of the uprightnesse of my heart with

עמו *Gnimmo.* With him.

God. The truth is, there is no Hypocrite in the world, but doth dandle and dally with some bosome sin, or other.
Job 20,12,13 And though at times, and upon carnal accounts, they seem to be very zealous against this and that sin, yet at the very same time their hearts stand strongly and affectionately engaged to some bosome sin, as might be shewed in *Saul*, *Jehu*, *Judas* and *Herod*; therefore as ever you would have a sure Argument of your uprightness, trample upon your *Dalilah's*. This very evidence of thy uprightnesse, may yield thee more comfort and refreshing in a day of trouble and darkness than for the present thou doest apprehend, or hast faith to believe. Some there be that can tel thee, that the joy of the Bridegroome, nor the joy of the Harvest, is not to be compared to that joy that arises in the soul, from the sense and evidence of a mans own uprightness. Sincerity is the very Queen of vertues, she holds the Throne, and wil be sure to
2 Cor. 1. 12. keep it. Yea, the very sight of it in the soul, makes a man sit cheerful and thankfull (*Noah*-like) in the midst of all tempests and storms. Look, as the playing with a bosome sin, speaks out Hypocrisie, so the mortifying of a bosome sin, speaks out sincerity.

The

The second Motive

TO provoke doubting ſouls to trample upon their boſome ſins, is, Solemnly to conſider, That the conqueſts of their darling ſins will render the conqueſts of other ſins eaſie.

When *Goliah* was ſlaine, the reſt of the *Philiſtims* fled. When a General in an Army is cut off, the common Souldiers are eaſily routed and deſtroyed. Ah complaining, doubting ſouls, did you but take the courage and reſolution to fall with all your might, and ſpiritual ſtrength, upon thoſe particular ſins that ſtick ſo cloſe unto you, and that doe ſo eaſily captivate you; you would find, that the great Mountains that are before you would ſoon be made a plain. Other ſins will not be long lived, when juſtice is done upon your boſome ſins. Thruſt but a Dart thorow the heart of *Abſolom*, and a compleat Conqueſt will follow.

1 Sam 17. 51, 52.

The *Lacedemonians* in all battels, reſolved to go home Conquerors, or to die conquered

Zach. 4. 7.

2 Sam. 18. 14. *ult.*

The

The third Motive

TO provoke you to crucifie your bosome sins, be they what they will, is, Seriously to consider the very great damage that your souls have already sustained by your bosome sins.

Some there be that had rather lose their hearts, than their conceits; othershad rather lose their souls, than their sins; these shall be chronicled in all for fools and Bedlams.

Saul by casting an amorous eye upon *Agag*, lost his Crown and Kingdome. *Sampson* by dallying with his *Delilah*, lost his strength, sight, light, liberty, and life. But what are these losses to thy loss of spiritual strength, to thy loss of communion with God, to thy loss of the spirit of light, life, liberty, and glory, to thy loss of joy unspeakable and peace that passes understanding, and to thy loss of those fresh and sparkling hopes of glory, that were once sparkling in thy breast?

Mark Anthony was so far bewitched with his *Cleopatra*, that in the heat of the battle of *Actium*, when the Empire of the world, his life, and all lay at stake; that he fled from *Augustus* to pursue her, to the ruin and loss of all. So many there are so bewitched to some *Cleopatra*, to some darling sin or other, that they pursue the enjoyment of them to the loss of God, Christ, Heaven, and their souls for ever.

Ah

Ah Christians, that the sense of what you have formerly lost, and of what you daily lose by your playing with sin, might provoke you to set upon some effectual course for the mortifying of them.

It was a blasphemous speech of *Henry* the Second, who said, when *Mentz* his City was taken, *That he should never love God any more, who suffered a City so dear to him, to be taken from him.* But it will be a blessed and a happy thing for you in uprightness to say, O, we will never love, we will never favour, we will never dally with our bosome sins more; for they have damnified us in our spiritual enjoyments, and in our spiritual returns from Heaven. Shall the sense of outward losses by this and that Instrument, work us out of love with them? and shall not the sense of our spiritual losses by bosom sins, work us much more out with them? Ah Lord, of what Iron mettle is that heart that can look upon those sad losses that hath attended playing with bosom sins, and yet still dally with those *Delilah's*?

Nay, how many in these dayes are mad against publick instruments for seeming losses.

The

The fourth Motive

The heathens (as many professors now) had not the right art of mortifying sin (*Sapientia eorum plerumq; abscondit vitia, non abscindit*) All their wisdom was to hide a lust, not to quench it; therefore their joy was like the crackling of thorns under a pot.

TO provoke you to be the death of your darling sins, is solemnly to consider, That the conquest and effectual mortifying of one bosome sin, will yield a Christian more glorious joy, comfort and peace, than ever he hath found in the gratifying and committing of all other sins. The pleasure and sweetnesse that followes victory over sin, is a thousand times beyond that seeming sweetnesse that is in the gratifying of sin. The joy that attends the subduing of sin, is a noble joy, a pure joy, a peculiar joy, an increasing joy, and a lasting joy; but that joy that attends the committing of sin, is an ignoble joy, a corrupt joy, a decreasing joy, a dying joy. The truth is, were there the least real joy in sin, there could be no perfect Hell, where men shall most perfectly sin, and be most perfectly tormented with their sin.

Ah doubting Christians, as ever you would have good dayes, as ever you would walk in the light, as ever you would like the Angels, have alwayes Harps in your hands, and *Allelujahs* in your mouths, be restlesse, till in the Spirit and power of Jesus, you have brought under the sin that sticks so close unto you.

you. Remember this, nothing below the conqueſts of boſom ſins, can make a Jubilee in the heart. It is not a mans whining and complaining over ſin, but his mortifying of ſin, that will make his life a Paradiſe of pleaſure.

The Leper under the Law, was ſtill to keep his hair ſhaven, Levit. 14. 5. So ſhould we be ſtill a cutting and ſhaving, that tho the roots of ſin remain, yet they may not grow and ſprour.

If notwithſtanding all that hath been ſaid, you are ſtill reſolved to dally with ſin, then you muſt reſolve to live as a ſtranger to God, and as a ſtranger to Aſſurance and peace; you muſt expect ſad trials without, and ſore troubles within; you muſt expect to find Satan playing his part both as a Lion and as a Serpent, both as a Devil and as an Angel of light; you muſt expect either no news from Heaven, or but bad news from heaven; and you muſt expect that conſcience will play the part, both of a ſcolding Wife, and of a Lyon that wants his prey; and this ſhall be your juſt reward for playing with ſin. If you like the reward, then take your courſe and dally with ſin ſtill, if otherwiſe, then Sacrifice your *Iſaac*.

Conſcience is *Index*, *Judex*, *Vindex*.

The

The fifth Motive

TO work you to trample upon your bosome sins, is wisely to consider, That it is your duty and glory to doe that every day, that you would willingly doe upon a dying day. Ah, how would you live and love upon a dying day? how would you admire God, rest upon God, delight in God, long for God, and walk with God upon a dying day? how would you hate, loath, and abhor your bosome sins upon a dying day? how would you complaine of your bosome sins, and pray against your bosome sins, and mourn over your bosome sins, and watch against your bosome sins, and flie from all occasions that should tend to draw you to close with your bosome sins upon a dying day?

Some heathens and many profane persons have earnestly desired, that they had done that at first, that they would fain have done at last, but cou'd not. The worst would be good, and do good at last; but at last they will be found the best and wisest, that have made it their business to do that every day, that every one would do upon a dying day.

Ah doubting souls, would you not for all the world gratifie your bosome sins, upon a dying day; and will you gratifie them on other dayes, which for any thing you know to the contrary, may prove your dying day? Thrice happy is that soul that labours with all his might to doe that at first, that he would faine doe at last; that doth that on every day, that he would give a thousand worlds to doe on a dying day. No way to Assurance

rance like this, no way to joy and comfort like this, no way to reſt and peace like this, no way to the Kingdome, to the Crown, like this.

I earneſtly beſeech you trembling ſouls, when you find your ſpirits running out to boſome ſins, that you would lay your hands upon your hearts, and thus expoſtulate the caſe: O our ſouls, would you thus dally and play with ſin upon a dying day? would you thus ſtroke and hug ſin upon a dying day? would you not rather ſhew all the diſlike and hatred that is imaginable againſt it? would you not tremble at ſin more than at hel? and abhor the very occaſion of ſin, more than the moſt venemous Serpent in all the world? would you not rather ſuffer the worſt and greateſt puniſhments, than to ſmile upon a darling ſin, upon a dying day? Yes. O would you faine do this upon a dying day? why not then every day? why not then every day, O our Souls?

The

The sixth Motive

One Flaw in a Diamond, doth not only take away the beauty, glory, and price of it, but it puts men to question whether it be a Diamond.

TO provoke you to fall with all your might upon bosome sins, is, seriously to consider, That till this be done, fears and doubts will still haunt the soul, the soul will still be fearing that surely all is naught, and that that worke that is wrought upon it, is not a real, but a counterfeit worke; that it is not a peculiar and special worke, but a common worke that a man may have and perish. Till this be done, the soul can never be able to see grace in its own native beauty and glory. The hugging of sin in a corner, will raise such a dust in the soul, that it cannot be able to see those Pearls of glory sparkling and shining. Till this be done doubting souls you will be but Babes, and Shrubs, and Dwarfs in Christianity. The hankering of the soul after sin, is the casting of water upon the Spirit, it is the laming of Grace, it is the clipping the wings of faith and prayer; so that the soul can neither be confident nor fervent, frequent, nor constant in Religious services: so that it will unavoidably follow, such soules will be like *Pharoahs* lean Kine, poor and starveling. Look as many men are kept low in their outward estates, by having a back door to

Psal. 40. 13.
לראות
I am not able to see: sin had put out *Davids* eyes.

Gideon had seventy sons, and but one bastard, and yet that one bastard destroyed all the rest. You may easily apply it

to some *Herodians*; so many doubting souls are kept low in spirituals, by their hankering after some particular sins.

Remember Christians, sin is the souls sickness, the souls weakness. If the body be weak and diseased, it grows not. Sin is poyson that turns all nourishment into corruption, & so hinders the growth of the soul in grace and holinesse. Ah Christians, as ever you would be rid of your fears and doubts, as ever you would see the beauty and glory of grace, as ever you would be eminent and excellent in grace and holinesse, see that effectual Justice be done upon that *Achan*, that *Jonah*, that darling sin, that hath occasioned storms within, and tempests without.

It was a grievous vexation to King *Lysimachus*, that his staying to drink one draught of water, lost him his Kingdom. Ah Christians, it will grievously vex you when you come to your selves, and when you come to tast of the admirable pleasure that attends the conquest of sin, to consider that your hankering after this or that particular sin hath been the losse of that joy and comfort, that peace and assurance, that is infinitely more worth than all the Kingdomes of the world.

If there be but one crack in the hony-glass, there the Wasp will be buzzing; and where there is but some one sin favoured, there Satan will be tempting and upbraiding.

Question.

But you may say to me, O! we would faine have our bosome sins subdued, we desire above all that they may be effectually mortified: These Sons of Zeruiah we would have slain to shuse: But what course must we take to bring under our darling sins, to get off our golden Fetters, to get out of these silken Snares?

To this Question I shall give these Answers.

The first Means.

IF ever thou wouldest have mastery over this, or that bosome sin, then engage all thy power and might against thy bosome sin, draw up thy spiritual forces, and engage them wholly against the sin that doth so easily beset thee. As the King of *Syria* said to his Captains, 2 Chro. 8. 30. *Fight neither with small nor great, save only with the King of Israel.* So say I, your wisdome and your work, O doubting soules, lieth not in skirmishing with this or that sin, but in coming up to a close sharp fight with the King of *Israel*, with that darling sin that hath a Kingly interest in you, and a Kingly power over you.

Con-

Conſtantine the Great his Symbole was (*Immedicable vulnus enſe reſcindendum eſt*) *When there is no hope of curing, men muſt fall a cutting.* Believe it ſouls, you muſt fal a cutting your boſom ſins in pieces by the Sword of the Spirit, as *Samuel* cut *Agag* in pieces in *Gilgal* before the Lord, or elſe you will never obtain a perfect cure. Slight skirmiſhes will not do it; you muſt purſue your boſome ſins to the death, or they will be the death of your ſouls. 1 Sam. 15. 33.

The ſecond Means

TO bring under a boſome ſin, is, To labour to be moſt eminent and excellent in that particular grace that is moſt oppoſite to a mans boſome ſin. As it is a Chriſtians glory to be eminent in every grace, ſo it is a Chriſtians ſpecial duty to excel in that particular grace that is moſt contrary to his darling ſins. Is it pride? is it the world? is it hypocriſie, *&c.* that is thy boſome ſin, that is the chief favorite in thy ſoule? O then labour aboveall, to be cloathed with humility, to abound in heavenly-mindedneſs, to tranſcend in ſincerity, *&c.* I know no ſurer, no choicer, no ſweeter way, effectually to crucifie a boſome ſin, than this. He that comes up to this coun-

As when one Bucket of a Well goes up, the other goes down; as when one of the two Lawrels in *Rome* flouriſhes, the other withers, ſo when grace gets up, ſin goes down, when grace flouriſhes, ſin withers.

sel, will not be long held in golden fetters, it will not be long before such a soule cryes out, Victory, victory.

The third Means

TO help us to trample upon bosome sins, is, To look upon bosome sins now, as they will appear to us at last; to look upon them in the time of health, as they will appear to us in time of sickness; to look upon them in the time of our life, as they will appear to us in the day of our death. Ah souls! of all unpardoned sins, your bosome sins will be presented by God, Conscience, and Satan at last, as the most filthy and ugly, as the most terrible and dreadful; your bosom sins at last will appear to be those monsters, those fiends of Hell, that have most provoked God against you, that have shut up Christs bowels of love and compassion from you, that have armed conscience against you, that have barred the Gates of glory against you, that have prepared the hottest place in Hell for you, and that have given Satan the greatest advantage eternally to triumph over you. Ah souls! at last your bosom sins will more presse and oppresse you more sad and sink you, more terrifie & amaze you, than all your other transgressions.

Many there be that have found these things by woful experience. Wo, wo to that soul that shall put it to the trial.

Those

Thoſe ſins that ſeem moſt ſweet in life, will prove moſt bitter in death; thoſe pleaſant morſels will prove thy greateſt Hell, when there is but a ſhort ſtep between thy ſoul and eternity. Ah Chriſtians, never look upon boſome ſins, but with that eye with which in a few houres you muſt behold them; and this you will find by experience, will be a ſingular means to bring under your boſome ſins. Job 30. 11, to ult.

The fourth Means

TO ſubdue boſome ſins, is, To apply your ſelves to extraordinary means, as Faſting and Prayer, *&c.* Ordinary Phyſick will not remove extraordinary diſtempers, nor ordinary duties will not remove boſom ſins, which by long and familiar acquaintance with the ſoul, are exceedingly ſtrengthened & advantaged. You read of ſome Devils in the Goſpel, that could not be caſt out, but by prayer and faſting: So boſome ſins are thoſe white Devils, that will not, that cannot be caſt out, but by fervent and conſtant prayer, joyned with faſting and humiliation. Souls that are ſerious and conſcientious in obſerving of this Rule, will find ſuch a Divine power to attend their endeavours, as wil give them to *lead captivity captive*, and to triumph over thoſe Mat. 17. 14, to 22. Col. 2. 14, 15.

whit Devils within as Christ triumphed over Principalities and powers upon the Crosse.

The fifth Means.

AS you would have victory over bosome sins, keep off from all those occasions that tend to lead thee to the gratifying of them. He that shuns not the occasions of sin, tempts two at once, Satan and his own heart; he tempts Satan to tempt him to tast of forbidden fruit, and he tempts his own heart to feed upon forbidden fruit. *Abstain from all appearance of evil: Hate the Garment spotted by the flesh.* What-ever carries with it an ill shew or shadow, savor or suspition, that abstain from, that you may neither wound God, nor the Gospel, your own consciences, nor others. If there be any fuel to feed thy bosom sin in thy house, remove it; or before thine eye, remove it; or in thy hand, remove it, put it far away: thy soule cannot be safe, it cannot be secure, so long as the occasions of sin are thy companions. Wouldst thou have a clear evidence of the truth of thy grace? then shun the occasions of sin; wouldest thou imitate the choicest Saints? then shun the occasions of sin; wouldest thou stand in shaking times?

1 Thess. 5.22. Jude 13.

times? then keep off from the occaſions of ſin; wouldeſt thou keep alwayes peace with God, and peace with conſcience? then keep off from the occaſions of ſin; wouldeſt thou fruſtrate Satans greateſt deſignes, and countermine him in his deepeſt plots? then keep off from the occaſions of ſin; wouldeſt thou keep thy bones from breaking, and thy heart from bleeding? then keep off from the occaſions of ſin; wouldſt thou keep downe fears and doubts, and keep up faith and hope? then keep off from the occaſions of ſin; wouldſt thou have aſſurance in life, and joy and peace in death? then keep off from the occaſions of ſin. Doe this, and you doe all; if you doe not this, you doe nothing at all.

Gen. 39. 10. Job. 31. 1. Pſ. 26. 4, 5, 6.

And thus I have done with the Impediments that hinder ſouls from aſſurance as alſo with the Means to remove thoſe Impediments.

CHAP. IV.

Containing ſeveral

MOTIVES

TO

Provoke Chriſtians to be reſtleſs, till they have obtained a wel-grounded Aſſurance of their Eternal

Happineſs & Bleſſedneſs.

The firſt Motive.

NOW the firſt Motive that I ſhall lay down to provoke you to get a wel-grounded aſſurance, is ſolemnly to conſider, That many are now dropt into Hell, that have formerly preſumed of their going to Heaven; as thoſe that came

came bouncing at Heaven Gate, crying out, *Lord, Lord, open to us, for we have propheſied in thy Name, and in thy Name have caſt out Devils, and in thy Name have done many wonderful works*; and yet that direful and dreadful ſentence is paſt upon them, *Depart from me ye workers of iniquities.*

Mat. 7. 22, 26, 27. So few in the old world feared an eternal miſcarriage. *Mat.* 25. So were the Jews that cryed out, *The Temple of the Lord, the Temple of the Lord.* Iſa. 40. 27. Deut. 29. 19.

The fooliſh Virgins were in a golden dream, that they were as happy as the beſt, and yet when they were awakened, they found the Bridegroom entered into his glory, and the door of mercy ſhut againſt them. Men are naturally prone to flatter themſelves, that their ſins are not ſins, when indeed they be; and that they are but ſmall ſins, when they are great and grievous; and they are apt to flatter themſelves, that they have grace, when they have none; and that their grace is true, when it is but counterfeit; and that their condition is not ſo bad as others, when it is worſe; and with *Agag*, that the bitterneſs of death is paſt, when God hath his ſword in his hand ready to execute the vengeance written.

Prov. 30. 12. Rev. 3. 17, 18. *Micah* 3. 11.

I have read of a Mad-man at *Athens*, that laid claime to every rich ſhip that came into the Harbour, when as he was poor, and had no part in any. Ah, this age is full of ſuch mad ſoules, that lay claim to God and Chriſt, and the Promiſes,

I judge as in this world, ſo in hell, the moſt ſelf-flattering ſoules will be the moſt miſerable ſouls.

ſes, and Goſpel-Priviledges, and all the glory of another world, when they are poor, and blind, & miſerable, & wretched, and naked; when they are Chriſtleſs, and Graceleſs, *&c.* Ah Chriſtians, doth it not therefore ſtand you much upon, to labour for a wel-grounded aſſurance, that ſo you may not miſcarry to all eternity, but may at laſt be found worthy to receive a crown of glory, and to enter into your maſters joy; which is a joy too great and too glorious to enter into you, and therefore you muſt enter into it.

Mat. 25. 21, 23.

The ſecond Motive

TO provoke Chriſtians to get a wel-grounded Aſſurance, is this, Conſider that there be a great many ſoul-flatterers, ſoul-deceivers, and ſoul-cheaters in the world. The Devil hath put his Angelical Robes upon many of his chief Factors, that they may the more eaſily, and the more effectually deceive and delude the ſoules of men. This age affords many ſad teſtimonies of this. Ah what multitudes be there, that to ſome blare eyes appear as Angels of light, and yet in their Principles and practiſes are but Servants to the Prince of darkneſſe, labouring with all their might to make Proſelites for Hell, and to draw men to thoſe

Leo the Emperor uſed to ſay (*Occulti inimici peſſimi*) A cloſe enemy is far worſe than an open.

Mat. 23. 15

those wild notions, opinions, and conceits that will leave them short of Heaven, yea, bring them down to the hottest, darkest, and lowest place in Hell, if God doe not by a miracle prevent it; therefore you had need look about you, and see that you get a wel-grounded Assurance, and suffer not Satan to put a cheat upon your immortal souls. Christ hath foretold us, *That in the last dayes there shall arise false Christs, and false Prophets, that shall say, Loe, here is Christ, and loe, there is Christ.* And verily this Scripture is this day fulfilled in your ears Ah how many blasphemous wretches have there been in these dayes that have asserted themselves to be the very Christ? and it is to me no little miracle, that the very earth hath not opened her mouth, and swallowed up such Monsters, such fire-brands of Hell.

Mat. 24. 23, 24. Luke 4 21.

The Apostle tels you of some that lie in wait to deceive by such slights as cheaters and false Gamesters use at Dice; he tels you of cunning crafts men that doe diligently watch all advantages to work draw, and win weak and unstable souls to those Opinions, Principles, and practices, that tend to drown them in everlasting perdition Satans Disciples & Agents are notable Method-mongers, they have a method of deceiving, they are Doctors in

Ephes 4. 14. κυβεία signifies cogging with a Dye. πανουργία.

μεθοδία πλάνης.

in all the Arts of couzenage, and they will leave no means unattempted, whereby they may draw men to build upon hay and ſtumble, upon this opinion, and that notion, *&c.* that ſo men and their works may burn for ever together.

1 Cor. 3. 15.

It is reported of King *Canutus*, that he promiſed to make him the higheſt man in *England*, who ſhould kill King *Edmund Ironſide* his corrival, which when one had performed, and expected his reward, he commanded him to be hung on the higheſt Tower in *London*. So Satan and his Factors they promiſe poor ſouls, that ſuch and ſuch opinions and notions, *&c.* will thus and thus advantage them, and advance them; but in the cloſe poor ſouls ſhal find the promiſed Crown turned into a halter, the promiſed comfort turned into torment, the promiſed glory turned into ignominy, the promiſed exaltation turned into deſolation, the promiſed Heaven turned into a hel. This age is ful of ſoul-flatterers, of ſoul-undoers, who like evil Chyrurgions skin over the wound, but kill the patient. Flattery undid *Ahab*, and *Herod* and *Nero*, and *Alexander*.

Valerians word was (*Non aceba ſed blanda*) Not bitter, but flattering words do all the miſchief. This many have found true by woful experience.

Thoſe flatterers that told *Dionyſius*, that his ſpittle was as ſweet as Honey, undid him; and thoſe flatterers that told *Ceſar*, that his freckles in his face were like

like the Stars in the Firmament, ruined him. And ah how many young and old in theſe days have been loſt and undone by thoſe ſoul-flatterers that lie in wait to enſnare and deceive the ſouls of men! Oh that this very conſideration might be ſet home by the hand of the Spirit, with that life & power upon your ſouls, as effectually to ſtir and provoke you to get a wel-grounded Aſſurance of your happineſſe and bleſſedneſs, that ſo you may ſtand faſt like the houſe built upon the Rock, in the midſt of all tempeſts and ſtorms, that nothing may unſettle you, nor diſquiet you, and that none may take away your Crown.

Anaſtaſius his Motto was *Mellium venenum blanda oratio*; Smooth talk often proves ſweet poyſon. Many in theſe dayes have found it ſo.

Mat. 7. 24, 25.

Rev. 3. 11.

The third Motive

TO ſtir you up to get a wel-grounded Aſſurance, is this, Conſider that a wel-grounded aſſurance of your happineſſe and bleſſedneſſe, will eaſe you, and free you of a three-told burden. It will free you

1 From a burden of cares.
2 From a burden of fears.
3 From a burden of doubts.

Now the burden of cares, Ah Chriſtian, cauſes thee to ſit down ſighing and groaning; ah how doth the cares of getting this and that, and the cares of keeping

Mat. 13. 22.

ing this and that worldly content, disturb and distract, vex and rack the souls of men, that live under the power of carking cares. Oh, but now Assurance of better things makes the soule sing care away, as that Martyr said, *My soule is turned to her rest, I have taken a sweet nap in Christs lap, and therefore I will now sing away care, and will be careleſſe according to my name.* Assurance of a Kingdome, of a Crown, is a fire that burns up all those cares that ordinarily fill the head, and distract the heart. There is no way to get off the burden of cares, but by getting Assurance.

John Careleſs in a Letter to Mr. Philops Acts & Mon. fol. 1743.

Again, Assurance will free you from the burden of fears, as well as from the burden of cares. Now your hearts are filled with fears of posſeſſing the Creature, with fears of wanting the Creature, with fears of loſing the Creature, *&c.* And these fears make men turn like the *Chamelion*, into all colours, forms, and fashions, yea, they make their lives a Hel. Oh, but now Assurance will scatter all these fears, as the Sun doth the clouds; it will extinguish these fears, as the Sun doth the fire. Assurance made *David* divinely fearleſs, and divinely careleſs, *Yea, though I walke thorow the valley of the ſhadow of death, I will fear no evill; for thou art with me, thy rod and thy ſtaffe they*

And men are apt to make Elephants of Flies, and Giants of Pigmies. Till men reach Assurance, they will still create fears, rather than want them.

they comfort me. Ah, how full of fears and perplexities was *Hagar*, till the Lord opened her eyes to see the Well of water that was neer her! So the soul will be full of fears and perplexities, till it comes to see Assurance, to enjoy Assurance. Christians, when all is said that can be, this will be found at last a most certain truth, that there is no way to be effectually rid of your fears, but by obtaining a wel-grounded Assurance of your happiness and blessedness.

Psal. 23. 3. Gen. 21. 16.

Again, Assurance will rid you of your burden of doubts. Now you are still a doubting; sometimes you doubt whether that you are a thorow Christian, and not an *Agrippa* an almost Christian, an halfe Christian, as most professors are. Sometimes you doubt of your Sonship, and that leads you to doubt of your heirship. Sometimes you doubt of your acquaintance with God, and that leads you to doubt of your accesse to God, and acceptance with God. Sometimes you doubt of your union with God, and those doubts lead you to doubt of the truth of your communion with God, *&c.* The truth is, your whole life is a life of doubting, and so it will be, till you reach to a wel-grounded Assurance.

19. Vide. Remember Christians.
1 That doubts are bred and fed by ignorance and unbelief, and therefore are sinful.
2 That they rob the soul of al joy comfort and content.
3 They render men babes in Christianity.
4 They throw reproach upon God, Christ and the Promises.
5 They give Satan the greatest advantage against us.

Though the two Disciples had Christ for their companion, yet their hearts were

were full of fears and doubts, whileſt their eyes were held, that they ſhould not know him, *Luke* 24. 14, 15, *&c.* Till a Chriſtians eyes be open to ſee his Aſſurance, his heart will be full of doubts and perplexities. Though *Mary Magdalen* was very near to Chriſt, yet ſhe ſtands ſighing, mourning and complaining, that they had ſtoln away her Lord, becauſe ſhe did not ſee him. Chriſtians, though you may be very near and dear to Chriſt yet till you come to ſee your Aſſurance, you will ſpend your dayes in doubting, mourning and complaining. The ſum of all is this, As you would be rid of your burden of cares, your burden of fears, and your burden of doubts, get a wel-grounded aſſurance of your happineſs and bleſſedneſs; but if you are in love with your burdens, then neglect but the making of your Calling and Election ſure, and you ſhall certainly make ſure your burdens; they ſhall riſe with you, and walk with you, and lie down with you, till they make your lives a Hell.

John 20. 13, 14, 15, 16.

The

The fourth Motive

TO provoke you to labour after a well-grounded Aſſurance, is, To conſider that Satan will labour with all his art and craft, with all his power and might, to keep you from attaining a well-grounded Aſſurance of your happineſſe and bleſſedneſſe. Such is Satans envy and enmity againſt a Chriſtians joy and comfort, that he cannot but act to the utmoſt of his line, to keep poor ſouls in doubts and darkneſs. Satan knows that Aſſurance is a pearle of that price that will make the ſoul happy for ever; he knows that Aſſurance makes a Chriſtians wilderneſs to be a paradiſe; he knowes that Aſſurance begets in chriſtians, the moſt noble and generous ſpirits; he knowes that aſſurance is that which wil make men ſtrong to do exploits, to ſhake his tottering Kingdome about his eares. And therefore he is very ſtudious and induſtrious to keep ſouls off from aſſurance, as he was to caſt *Adam* out of Paradiſe.

It is no wonder, that Satan, who envied the firſt ſeeds of grace, that Divine love ſowed in thy ſoule, that he ſhould envy the encreaſe of thy grace, yea, thy aſſurance, which is the top and royalty

It is ſaid of *Marcellus* the *Roman* General, That he could not be quiet (*Nec vitior, nec ullus*) Neither conquered nor conqueror. Satans envy is ſuch againſt the joy and comfort of the Saints, that he cannot reſt nor ceaſe from making uſe of all his wiles, whereby poor ſouls may be kept off from aſſurance, and their lives made a burden to them-

of grace. When thou wast a Babe, Satan cast water upon thy smoaking flax, that it might not flame forth into Assurance; and now thou art growne up to some more maturity, he is raised in his enmity; so that he cannot but put out his power and pollicy to keep thee from Assurance of felicity and glory. Satan envies thy candle-light, thy Torch-light, thy Star-light, how much more, that the Sun should shine upon thee! Satan envies thy eating of the crums of Mercy under the Table, how much more, that as a Child thou shouldst sit at Wisdomes Table, and eat and drink abundantly of Wisdomes delicates! Satan envies thy feeding on Husks among the Swine, how much more that thou shouldest eat of the fatted Calf! Satan envies thy sitting with *Mordecai* at the Kings Gate, how much more that thou shouldst wear the Kings Robes! Satan envies thy tasting of the least drop of comfort, how much more thy swimming in those pleasures that be at Gods right hand for evermore! He envies thy sitting upon Gods knee, how much more then thy lying in his bosom! He envies thy being admitted into his service, how much more that thou shouldst be of his Court and Counsel!

Some say of the Chrystal, that it hath such a virtue in it, that the very touching of

of it quickens other ſtones, and puts a luſtre and beauty upon them. Aſſurance is that heavenly Chryſtal that quickens ſouls, and that caſts a beauty and a glory upon ſouls, and this makes the Devil mad.

Satan knowes that Aſſurance is Manna in a Wilderneſſe, it is water out of a Rock, it is a cloud by day, and a pillar of fire by night. He knows that Aſſurance is a Salve for all Sores, and phyſick for all diſeaſes, and a Remedy againſt every Malady. He knows that Aſſurance is a Chriſtians anchor at Sea, and his Shield upon Land; and that it is a ſtaffe to ſupport him, and a ſword to defend him, and a pavilion to hide him, and a Cordial to cheer him. And therefore it is, that he labours both as a Lion, and as a Serpent, to keep poor ſouls from a welgrounded Aſſurance. This Son of the Morning is faln from the top of glory, to the bottome of miſery, and therefore he ſtrives to make all as miſerable and unhappy as himſelfe.

It is a true *Maxime*, He finds his enemy ſtrong, at a dear rate, who contemns him as weak.

Ah Chriſtians, have not you need to ſeek Aſſurance with all your might, who have to do with ſo mighty an adverſary, who cares not what torments he heaps upon himſelf, ſo he may prove your tormentor, by keeping your ſouls and Aſſurance aſunder. O that this very conſide-

ration might make you reſtleſs, till you have got this white ſtone in your boſomes.

The fifth Motive

TO provoke you to get a wel-grounded aſſurance, is this, Conſider that a wel-grounded Aſſurance is a Jewel of that incomparable value, it is ſuch a pearl of price, as will abundantly recompence the ſoul for all the coſt and charge it ſhal be at, to enjoy it. I, the enjoyment of aſſurance in that houre, when the ſoule ſhall ſit upon thy trembling lips, ready to take her leave of thee and all the world, will richly recompenſe thee for all thoſe prayers, tears, ſighs and groans, that thou haſt breathed out in one place or another, in one ſervice or another. Surely the Gold in the Mine will recompence the Digger, the Crown in the end will recompenſe the Runner, the fruit in the Vineyard will recompence the Dreſſer, the Corn in the Barn wil recompence the Reaper, and the encreaſe of the flock will recompence the Shepheard; ſo aſſurance at laſt will abundantly recompence the ſoul for all its knocking, weeping, and waiting at mercies door. God will never ſuffer the ſeed of *Jacob* to ſeek his face in vain. There is a reward not only

Hujuſmodi lucri dulcis odor. The ſmell of this gain is ſweet to many: then what is aſſurance it ſelf? &c.

Iſa. 45. 19.

only in keeping, but also for keeping of his Commands. *Joseph* for his thirteen years imprisonment, had the honour to Reign fourscore years like a King. *David*, for his seven years banishment, had a glorious Reign of forty years continuance. *Daniel* for his lying a few hours among the Lions, is made chief President over a hundred and twenty Princes. The three Children for taking a few turns in the fiery Furnace are advanced to great dignity and glory. Ah doubting souls, pray hard, pull hard, work hard for assurance, the pay will answer the pains. Christ will sooner or later say to thee, as the King of *Israel* said to the King of *Syria*, *I am thine and all that I have.* I am thine, O doubting soul, sayes Christ, and assurance is thine, and joy is thine; my Merit is thine, my Spirit is thine, and my Glory is thine; all I am is thine, and all I have is thine. O this is (*Alvearium Divini mellis*) an Hive full of Divine Comfort: O this will recompence thee for all thy wrastling and sweating to obtain assurance.

Psal. 19. 11.

Mat. 25. 34, to 41.

Rev 3. 11, 12.

1 Kings 20. 4.

Augustine in his Confessions hath this notable expression, *How sweet was it to me of a sudden, to be without those sweet vanities! and those things which I was afraid to lose, with joy I let go, for thou who art the true and only sweetnesse, didst cast*

cast out those from me, and instead of them didst enter in thy self, who art more delightfull than all pleasure, and more clear than all light. Ah Christians, do but hold up, and hold on, assurance and joy will come, and thou shalt after all thy working and waiting, sit down and sing it out with old *Simeon*, *Mine eyes have seen thy salvation, my heart hath found the sweetnesse of Assurance; and now Lord, let thy Servant depart in peace.*

The sixth Motive

TO provoke you to get assurance, is this, Consider what labour and pains worldlings take to make sure the things of this life to them and theirs. Ah what riding, running, plotting, lying, swearing, stabbing, and poysoning, is used by men of this world, to make sure the poor things of this world, that are but shadowes, and dreams, and meer nothings? How doe many with *Sampson* lay heape upon heape, to make their Crowns and Kingdomes sure, to make the tottering glory of this world sure to themselves? what bloody butchers doe they prove? they will have the Crown, though they swim to it thorow blood. Men will venture life and limb, to make sure these things that hop from man to man.

Scripture and Histories abound with instances of this kind, as all know that know any thing of the one, or of the other.

man, as the bird hops from twig to twig. O, how should this stir and provoke us to be up and doing, to labour as for life, to make sure spiritual & eternal things? Is earth better than Heaven? is the glory of this world greater than the glory of the World to come? Are these riches more durable than those that corrupt not, that *are laid up in Heaven, where neither moth nor rust do corrupt, and where theeves do not break thorow nor steal*? No. O then be ashamed Christians, that worldlings are more studious and industrious to make sure Pibbles, than you are to make sure Pearls, to make sure those things that at last will be their burden, their bane, their plague, their Hell, than you are to make sure those things that would be your joy and Crown, in life, in death, and in the day of your account.

Mat. 6. 19, 20.

The laborious the active Christian is tempted but by one devil but the idle sloathful Christian is tempted by all, saith one. It is very sad when worldlings are a reaping that Saints as to spirituals, should be slumbring & sleeping.

Pambus in the Ecclesiastical History, wept when he saw a Harlot dressed with much care and cost, partly to see one take so much pains to go to Hell, and partly because he had not been so careful to please God, as she had been to please a wanton lover. Ah Christians, what great reason have you to sit down, and weep bitterly, that worldlings take so much pains to make themselves miserable, and that you have taken no more

pains to get assurance, to get a pardon in your bosoms, to get more of Christ into your hearts?

The seventh Motive

TO provoke you to get Assurance, is to consider, That Assurance will enable you to bear a burden without a burden; as in *Heb.* 10. 34. *For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves, that you have in Heaven a better, and an everlasting substance.* Here you see that assurance of Heavenly things makes these Worthies patiently and joyfully bear a burden without a burden. So the Apostles, knowing that *they had a house not made with hands, eternal in the Heavens, went thorow honour and dishonour, evil report and good report.* They went thorow many weaknesses, sicknesses, wants, and deaths; they had nothing, and yet possest all things; they had burden upon burden cast upon them by the Churches, by false Apostles, and by an uncharitable world; and yet they cheerfully bore all burdens without a burden, thorow the power of a well-grounded Assurance. Assurance makes heavy afflictions light, long afflictions short, bitter afflictions sweet. Where a

So *Moses*, and all those worthies in the eleventh Chapter.

2 Cor. 5. 8. & 6. 8, to 11.

2 Cor. 4. 16, 17, 18.

a man wants assurance, there the shadow of a burden frights him, and the weight of the least burden sinks him: Such a man is still a crying out, No mans burden to my burden; my burden is greater than others, my burden is heavier than others. The want of assurance oftentimes makes mens very mercies a burden, their comforts a burden, their relations a burden, yea, their very lives a burden to them. Ah Christians, you will never bear burdens without a burden, till you come to attain an assurance of better things; this will enable you to leap under the weight of any cross, to rejoyce under the weight of any Mountain. Assurance fits a mans heart to his condition; and when a mans heart is fitted to his condition, nothing proves a burden to him. Assurance of better things to come takes away the sting, the poyson that attends these lower things: and the sting and the poyson being taken away, the very worst of these things are so far from being a burden to a man, that they become rather a pleasure and a delight unto him. When the sting is taken out of this, or that venemous creature, a man may play with it, and put it in his bosom. Ah, assurance pulls out the sting that is in every cross, loss, *&c.* and this makes the assured soul to lye down singing, when

Job 7. 20.

I have read of *Albas Paulus*, who handled Serpents and Scorpions, & cut them in pieces without any hurt, and said, If a man be holy, all things are subject to him as to *Adam*, before his sin in Paradise. Surely Assurance will enable a man to do much this way.

when others under far leſſe croſſes and loſſes, ſit down ſighing mourning and complaining, Our burdens are greater than we are able to beare. If there were but more aſſurance of better things among Chriſtians, there would be leſſe complaints among them of this burden, and that Mole-hils then would be no longer Mountains. Chriſtians, it is not new notions, new opinions, new nothings as I may ſay, in your heads, but the gaining of a well grounded aſſurance in your hearts, that will enable you to beare all kinds of burdens without a burden.

The eighth Motive

TO provoke you to get aſſurance, is drawn from thoſe particular Commands of God, whereby he engages Chriſtians to get aſſurance; as that in 2 *Pet.* 1. 10. *Wherefore the rather Brethen give diligence to make your Calling and Election ſure; for if ye do theſe things ye ſhall never fall.* So 2 *Cor.* 23. 5. *Examine your ſelves, whether ye be in the faith, prove your own ſelves; know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* *unapproved*; as the Greek imports. So *Heb.* 6. 11. *And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſu-*

The Saints in Heaven have *felix neceſſitas* an happy neceſſity of obeying God alway, but we *infelix neceſſitas*, an unhappy neceſſity of diſobeying continually.

assurance of hope unto the end. Ah you dull, doubting, drowsie Christians, you should take all these Commands of God and presse them with all the power and authority you can, upon your hearts, to awaken them, and provoke them to get Assurance of your eternall well being. Take one Command & charge that upon the heart; if the heart be stout, and will not yeild, then take another Command, and presse that upon the heart; if that will not doe, then take another, and lay that home upon the heart, and never leave this work, till your souls be effectually stirred up to labour for assurance with all your might. Christians, you should tel your souls that the Commands of God bind directly and immediately, that they bind absolutely and universally. You must obey God *Intuitu voluntatis*, upon the bare sight of his will, and in one thing as well as another. Christians, if I am not much mistaken, you should make as much conscience of those Commands of God that require you to get assurance of your future happinesse, as you doe of those Commands that requires you to pray, to hear, *&c.* It is very sad to consider, that many that complain much of the want of assurance should make no more care & conscience of those Commands of God that require them

The precepts of God, saith *Lactantius*, do so change the whole man, and make him new, that you can hardly know him to be the same, *Lactt. de falsa sapient. lib. 3. cap. 27.* A thing which Philosophy hath much laboured in, but could never atchieve. Christians, the pressing of those very Commands last cited upon your own hearts, may produce that comfort and peace, and make such a blessedchange in your inward condition as may bespeak much admiration.

them to get assurance, than some of the Heathens have done of the commands of their gods; who when they have called for a man, have offered a candle; or as *Hercules*, who offered a painted man in stead of a living. Verily Christians, while you make light of any of Gods Commands, God will make as light of your comforts. Did you make more conscience to act answerable to the forementioned commands, I am very apt to believe that the Sun of righteousness would certainly and speedily cause his love and glory to beam out upon you. Mind Gods commands more than your own wants and complaints, and light will break in upon you. By obeying Christs commands, you shall gain more than you can give; by kissing the Son you shall even command him, and make him and assurance yours.

The ninth Motive

TO provoke you to get assurance, is this, You cannot gratifie Satan more, nor injure your selves more, than by living without assurance. By living without assurance, you lay your selves open to all Satans snares and temptations; yea, and do instigate and provoke Satan to tempt you to the worst of sins,

to

to tempt you to the greateſt neglects, to tempt you to the ſtrangeſt ſhifts, and to reduce you to the ſaddeſt ſtraits. Ah Chriſtians, in what, in what hath Satan ſo gratified you, that you ſhould thus gratifie him? Hath he not robbed you of your glory in innocency? Hath he not kept your ſoules and your Saviour long aſunder? when with *Joſhua* you have been ſtanding before the Lord; Hath not he ſtood at your right hand, as an adverſary to reſiſt you? Hath he not often ſet the glory of the world before you, that he might bewitch you, and enſnare you? Hath he not often caſt water upon thoſe Divine motions that have been kindled in you? Have you not often found him a Lyon and a Serpent, a Tempter and a Deceiver, a Lyar and a Murderer? Yes. O then never gratifie him any longer by living without Aſſurance. He that lives without Aſſurance, lives without a comfortable fruition of God, and ſo gratifies Satan. He that lives without Aſſurance, lives upon ſome Creature-enjoyment, more than upon God, and ſo gratifies Satan. He that lives without Aſſurance, lives not like the beloved of God, and ſo gratifies Satan. He that lives without aſſurance is very apt to gratifie Satan ſometimes by complying with him, ſometimes by following after him, and ſometimes

Zech. 3. 1, 2.

Mat. 4.

1 Theſ. 2. 18.

times by acting his part for him, &c. Verily Christians, there is no way effectually to prevent this sore evil, but by getting a wel-grounded Assurance of your everlasting happinesse and blessednesse. Assurance will make a man stand upon terms of defiance with Satan, it will make the soul constant in resisting, and happy in overcoming the evil one. An assured soul will fight it out to the death of Satan; an assured soul will not fly like a Coward, but will stand and triumph like a *David*.

Rapit animam suam, He plundreth his own soul.

And as you gratifie Satan by living without assurance, so you wrong your own souls by living without assurance.

1. In the poynt of comfort and joy you wrong your own souls.

2. In the poynt of peace and content, you wrong your own souls.

3. In the poynt of boldnesse and confidence you wrong your own souls.

A man that lives without assurance, layes his precious soul open to many blows and knocks, to many frowns and wounds, from God, from the world, from carnal friends, from hypocrites, and from Satan; therefore as you would not Christians, gratifie Satan, and wrong your own souls, and exercise over your selves, spirituall cruelty and tyranny, which is the very worst of all cruelty and Tyranny,

Tyranny, give God no rest till he hath made known to you the sweetnesse of his love, and the secrets of his bosome; til he hath gathered you up into himself till he hath set you *as a seal upon his heart, as a seal upon his arm.* Cant. 8. 6.

The tenth Motive

TO provoke you to get a wel-grounded assurance, is this, Consider the sweet profit and glorious advantage that will redoun to you by gaining assurance; and if the gain that will certainly redoun to you by assurance, will not provoke you to get assurance, I know not what will.

The first Advantage.

1. IT will bring down Heaven into your bosomes, it will give you a possession of Heaven, on this side heaven. An assured soul lives in Paradise, walks in Paradise, and works in Paradise, and eats in Paradise, and rests in Paradise; he hath Heaven within him, and Heaven about him, and Heaven over him, all his language is Heaven, heaven; Glory, glory. Heb. 11. 1.

The

The second Advantage.

2 Cor. 4. 16, 17, 18.

2 Assurance will exceedingly sweeten all the changes of this life; this life is full of changes, assurance will sweeten sickness and health, weakness and strength, want and abundance, disgrace and honour, &c. while a man lives in the sense of unchangable loves, no outward changes can make any considerable change in his spirit. Let times change, let men change, let Powers change, let Nations change, yet a man under the power of assurance, will not change his countenance, nor change his Master, nor change his work, nor change his hopes; though others under changes, turn like the *Camelion* into all colours to save their little all, yet the assured souls under all changes is (*semper idem*) alwayes the same.

Souls that want assurance, are like him in *Æsop*, that blew hot and cold with the same breath. The wind is not more subject to change, and shift from one quarter to another, from one corner to another, than they are subject to change and shift in changing times.

Antistines a Philosopher, to make his life happy, desired only that he might have the spirit of *Socrates*, who was alwayes in a quiet temper of spirit, whatever wrongs, injuries, crosses, losses, &c. befel him. Let the trials be what they would that did attend him, yet he continued one and the same. Ah christians, the want of assurance hath made many changelings in these dayes; but if ever you

The fourth Advantage.

4 Assurance wil exceedingly heighten you in your communion with God, and it will exceedingly sweeten your communion with God. Assurance of a mans propriety in God, raises him high in his fellowship with God. There are none that have such choice and sweet communion with God, as those that have the clearest assurance of their interest in God; as may be seen throughout the whole Book of *Solomons Song*, *My beloved is mine, and I am his*, saith the Spouse. I am assured of my propriety in him, sayes she, and therefore he shall lye all night betwixt my breasts; and upon this account it is that she holds King Jesus in the Galleries, that she is sick of love, that she is raised and ravished with his kisses and embraces. *His left hand is under my head, and his right hand doth embrace me.* None had more assurance of her interest in Christ, than she, and none higher and closer in communion with Christ than she. The wives assurance of her interest in her husband, sweetens and heightens her communion with her husband. The Childs assurance of his interest in his father, sweetens his commerce and fellowship with his Father. So the

1 John 1, to 4.

Cant. 2. 16.

Chap. 1. 13.
Chap. 7. 5.

Chap. 2. 6.

believers assurance of his interest in God, will exceedingly heighten and sweeten his communion & fellowship with God. Assurance of a mans interest in God, sweetens every thought of God, and every sight of God, and every taste of God, and every good word of God. God is as sweet to the assured soul, when he hath a sword in his hand, as when he hath a Scepter; when he hath the rod of indignation, as when he hath the cup of consolation; when his Garments are rowled and dyed in blood, as when he appears in his Wedding Robes; when he acts the part of a Judge, as when he acts the part of a Father, &c.

Habet omnia qui habet habentem omnia. He hath all, that hath the honour of all.

The fifth Advantage.

5 ASsurance will be a choice Preservative to keep you from backsliding from God and his wayes. Ah assurance will glue the soul to God and his wayes as *Ruth* was glued to her mother *Naomi*; it will make a man *stand fast in the faith, and quit himself like a good Souldier of Christ*, 2 Pet. 1. 10, 11. *Wherefore the rather Brethren, give diligence to make your Calling and Election sure; for if ye doe these things, ye shall never fall.* Stumble ye may, and he that does but stumble, gets ground by his stumbling. As-

Assurance will keep a man from falling foully, and from falling utterly. Verily, the reason why there is so many Apostates in these days, is, because there are so few that have a wel-grounded assurance in these dayes.

Pliny speaks of some fishes that swim backward. Ah! many Professors in these dayes swim backward, they swim from God and Christ, and Conscience, yea, they swim from the very Principles of morality, and common honesty. Believe it friends, it is not high notions in the brain, but sound assurance in the heart, that wil keep a man close to Christ, when others backslide from Christ. An assured Christian will not exchange his Gold for Copper. he knowes that one old piece of Gold, is worth a thousand new Counters; one old truth of Christ, is worth a thousand new errors, though cloathed with glistering Robes; and therefore he will prize the truth, and own the truth, and keep close to the truth, when others that want a sound assurance, make merchandize of Christ, precious truths, and of their own and others immortal souls. Get assurance, and thou wilt stand, when seeming Cedars fall; want assurance, and thou canst not but fall to the breaking of thy bones, if not to the utter loss of thy precious soul.

Luther writing to his friend *Melancton*, troubled with fears, saith (*Si nos ruimus ruit & Christus*) If we fall, saith he, Christ falls.

Pulchrior in prælio occisus miles quam fugæ salvus. Better be slain in the bed of honour, than be safe by running away.

2 Pet. 2. 3.

The sixth Advantage.

6 ASsurance will very much imbolden the soul with God, it will make a man divinely familiar with God it will make a man knock boldly at the door of free grace, it will make a man come boldly before the Mercy-seat, it will make a man enter boldly within the holy of holies. *Heb.* 10. 22. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Assurance makes the soul top and top gallant, it makes the soul converse with God, as a Favourite with his Prince, as a Bride with her bridegroom, as a *Joseph* with a *Jacob*.

πληροφορία Such full assurance as fills all the sailes of the soul.

Luther under the power of Assurance, lets fall this transcendent rapture of a daring faith (*Fiat mea voluntas*) *Let my will be done*; and then falls off sweetly, (*Mea voluntas Domine quia tua*) *My will Lord, because thy will.* It is the want of assurance that makes the countenance sad, the hands hang down, the knees feeble, and the heart full of fears and tremblings. O therefore get assurance, and that will scatter your fears and raise your hopes, and chear your spirits, and give wings to faith, and make you humbly bold

Heb. 12. 12.

bold with God. You will not then ſtand at the door of mercy with a may I knock, with a may I go in, with a may I find audience and acceptance? but you will with *Heſter*, boldly adventure your ſelves upon the mercy and goodneſs of God. *Now verily I think* (ſaith one, ſpeaking of Chriſt) *he cannot deſpiſe me, who is bone of my bone, and fleſh of my fleſh; for if he neglect me as a brother, yet he will love me as a Husband, that is my comfort.* Aſſurance will remove all ſtrangeneſs from between Chriſt and the ſoul: of two, it will make Chriſt and the ſoul one.

The ſeventh Advantage.

7 ASſurance will ſweeten the thoughts of death, and all the aches, pains, weakneſſes, ſickneſſes, and diſeaſes, that are the fore-runners of it; yea, it will make a man look & long for that day; it will make a man ſick of his abſence from Chriſt; it makes a man ſmile upon the King of terrors, it makes a man laugh at the ſhaking of the Spear, at the noiſe of the battel, at the garments of the Warriors roled in blood; it made the Martyrs to complement with Lyons, to dare and tire their Perſecutors, to kiſs the ſtake, to ſing and clap their hands in

Nemo a me funera felix. Solon. Iſa. 9. 5. 6. *Nazianzen* ſaid of the King of Terrors, Devour me, devour me Death cures all diſeaſes, the aking head, and the unbelieving heart.

the flames, to tread upon hot burning coals as upon beds of Roſes.

Vbi nus morborum medicus mors.

The aſſured ſoul knows that death ſhall be the Funeral of all his ſins and ſorrows, of all afflictions and temptations, of all deſertions and oppoſitions. He knowes that death ſhall be the reſurrection of his joyes; he knowes that death is both an out-let, and an in-let; an out-let to ſin, and an in-let to the ſouls clear, full, and conſtant enjoyment of God; and this makes the aſſured ſoul to ſing it ſweetly out, *O death where is thy ſting? O grave, where is thy victory? I deſire to be diſſolved. Make haſte my beloved. Come Lord Jeſus, come quickly.* Now death is more deſirable than life. Now ſayes the ſoul (*Eius eſt timere mortem, qui ad Chriſtum nolet ire*) *Let him fear death, that is loth to go to Chriſt.* So I may be with Chriſt, though I go in a cloud, I care not, ſayes the aſſured ſoul; ſo I may be with Chriſt, I care not though I goe in a fiery Chariot, ſayes the aſſured ſoul.

1 Cor. 11. 35, 36, 37. Phil. 1. 23. Cant. 8. ult. Rev. 22.

The *Perſians* had a certain day in the year, in which they uſed to kill all Serpents, and venomous Creatures. The aſſured Chriſtian knowes, that the day of death will be ſuch a day to him; and that makes death lovely and deſirable. He knowes that ſin was the Mid-wife that brought

brought death into the world, and that death ſhall be the Grave to bury ſin; and therefore death is not a terror, but a delight unto him: He fears it not as an Enemy, but welcomes it as a friend. As Crook-back *Richard* the Third, in his diſtreſs cryed, *A Kingdome for a Horſe, a Kingdome for a Horſe*: So ſoules that want aſſurance, when they come to dye will cry out, A Kingdome for aſſurance, a Kingdome for aſſurance. And as *Severus* ſaid, *If I had a thouſand worlds, I would now give them all for Chriſt*. So a ſoul that wants aſſurance when he comes to enter upon a ſtate of eternity, will cry out, O had I now a thouſand worlds, I would give them all for aſſurance, whereas the aſſured ſoul would not for a thouſand worlds but dye. When his glaſs is out, and his Sun is ſet, he cries not out, as that Lady did, *A world, a world for an inch of time*; but rather, why is it, why is it Lord, that thy Chariots be ſo long a coming?

Morimur dum non morimur.

Ambroſe ſaid to his friends about him, when he was dying, I have not ſo lived, that I am aſhamed to live nor yet fear I death, becauſe I have a good Lord, *&c.*

The

The eighth advantage.

1 Kings 17. 21, &c.

8 ASsurance wil very much ſweeten that little Oyle that is in the Cruſe, and that handful of Meal that is in the Barrel. Aſſurance will be ſauce to all meats, it will make all thy mercies to taſt like mercies; it will make *Daniels* pulſe to be as ſweet as Princes delicates; it wil make *Lazarus* Rags as pleaſurable as *Dives* Robes; it will make *Jacobs* bed upon the ſtones, to be as ſoft as thoſe beds of Down and Ivory that ſinfull great ones ſtretch themſelves upon.

Dan. 1.

Luke 16.

Gen. 28.

Amos 6. 4.

Look as the want of aſſurance imbitters all a ſinners mercies, that he cannot taſt the ſweetneſs and goodneſs of them, ſo the enjoyment of aſſurance caſts a general beauty and glory upon the believers meaneſt mercy. And hence it is, that aſſured ſouls live ſo ſweetly, and walk ſo chearfully, when their little all is upon their backs, and in their hands; whereas the great men of the world, that have the world at wil, but want this aſſurance (that is more worth than the world) live as ſlaves and ſervants to theſe mercies; in the midſt of all their abundance they are in ſtraits & perplexities, full of fears and cares, nothing pleaſes them, nor is ſweet unto them, becauſe they want that aſſurance

Prov. 16. 15.

Job 20. 22.

rance that ſweetens to a believer the ground he ſtands on, the air he breaths in, the ſeat he ſits on, the bed he lyes on, the bread he eats, the cloaths he wears, *&c.* Ah were there more aſſurance among Chriſtians, they would not count great mercies ſmal mercies, and ſmal mercies no mercies; no, no, then every mercy on this ſide Hell, would be a great mercy, then every mercy would be a ſugared mercy, a perfumed mercy. Look as the Tree that *Moſes* caſt into the waters of *Marah*, made thoſe bitter waters ſweet; ſo aſſurance is that Tree of life that makes every bitter ſweet, and every ſweet, more ſweet.

A believer knowes
1 That his little mercies are from great love.
2 That they are pledges of greater.
3 That his bleſſings are bleſt unto him.
4 That they ſhall not at laſt be witneſſes againſt him.
Exod. 15. 23, to 25.

The ninth Advantage.

9 ASſurance will make a man very Angelical; it will make him full of motion, full of action; it will make him imitate Angels, thoſe Princes of glory, that are alwayes buſie and active, to advance the glory of Chriſt; they are ſtill a ſinging the Song of the Lamb; they are ſtil a pitching their Tents about them that fear the Lord; they are miniſtring Spirits, ſent forth for the good of them that are Heirs of ſalvation. Aſſurance will make a man fervent, conſtant, and abundant in the work of the Lord, as you

The Rabbins ſay, That the Angels attend in all Judicatories.

Pſal. 34. 7. Heb. 1. ult.

you may see in *Paul.* The assured Christian is more motion than notion, more work than word, more life than lip, more hand than tongue. When he hath done one work, he is a calling out for another; what is the next Lord, sayes the assured soul, what is the next? His head, and his heart is set upon his work; and what he doth, he doth it with all his might, because there is no working in the Grave. An assured Christian will put his hand to any work, he wil put his shoulder to any burden, he will put his neck in any yoke for Christ; he never thinks that he hath done enough, he alwayes thinks that he hath done too little; and when he hath done all he can, he sits down sighing it out, *I am but an unprofitable servant.*

Assurance makes a Saint all fire, it makes him like the burning Seraphims. Isa. 6. 1, 3, 4.

Bellarmine is of opinion, That one glimpse of hell were enough to make a man not only turn Christian, but a Monk, to live after the strictest rules, to be abounding in well-doing. Surely assurance of heaven will make a man do more.

In a word, assurance wil have a powerful influence upon thy heart, in all the duties and services of Religion; nothing will make a man love like this, and live like this; nothing will make a man humble and thankful, contented and chearful like this; nothing will make a man more serious in prayer, nor ingenuous in praises than this; nothing will make a man more cheerful and joyful than this; nothing will make a man fit to live, and more willing to dye, than this.

Ah

Ah Christians, if ever you would act as Angels in this world, get an assurance of another world, then you shal be dumb no more, nor dull no more, but be active and lively, like those whose hopes and whose hearts are in Heaven.

The tenth Advantage.

10 ASsurance will sweeten Christ, and the precious things of Christ to thy soul. Ah, how sweet is the person of Christ, the nature of Christ, the aimes of Christ, the Offices of Christ, the benefits of Christ, the blood of Christ, the word of Christ, the threatnings of Christ the Spirit of Christ, the Ordinances of Christ, the smiles of Christ, the kisses of Christ, to an assured soul! Now thy meditation of Christ will be no more a terror, nor a horror to thee; nay, now thy heart will be alwayes best, when you are most in pondering upon the sweetness and goodness, the kindness and loveliness of the Lord Jesus. Now all the Institutions and Administrations of Christ will be precious to thee. Upon every thing where Christ hath set his name, there thou wilt set thy heart. Now thou wilt call things, as Christ calls them, and count things, as Christ counts them; that shall not be little in thy eye, that is great in

Ipse Deus sufficit ad præmium. Bern. It is Heaven enough to see your interest in Christ.

in the eye of Christ; nor that shall not be great in thy eye, that is but little in the eye of Christ.

Rom. 14. Assurance is like fire very operative. *Si non operatur, non est*, if it d not work, it is an argument it is not at a'l

Assurance wil also exceedingly sweeten your carriage to all that bear the Image of Christ. Nothing will make men bear with those weak Saints whose light is not so clear as yours, whose parts are not so strong as yours, whose enjoyments are not so high as yours, whose judgements are not so well informed as yours whose consciences are not so wel satisfied as yours, and whose lives are not so amiable as yours.

We are united in the same head and hope (*Eodem sanguine Christi glutinati*) We are cemented with the same blood of Christ, as *Augustine* said of his friend *Alypius*, and himself.

Assurance makes men of a God-like disposition, easie to pardon, ready to forgive, abundant in goodness, admirable in patience. It makes men to study the good of others, and joy in all opportunities wherein they may strengthen the feeble, and comfort the dejected, and enrich the impoverished, and recover the seduced, and enlarge the straitned, and build up the wasted. Verily, the reason why men are so bitter and sowre, and censorious, is because God hath not given into their bosomes this sweet flower of delight, assurance.

Ah were their souls fully assured that God had loved them freely, and received them graciously, and justified them perfectly, and pardoned them absolutely, and

and would glorifie them everlastingly: They could not but love where God loves, and own where God owns, and embrace where God embraces, and be one with every one that is one with Jesus. Were there more assurance among Christians, there would be more of *David* and *Jonathans* spirit, among Christians, than there is this day.

Were there more assurance among Christians, there would be more Life, & more Love, more sweetness, and more tenderness. Were there more assurance, there would be less noyse, less contention, less division, less distraction, less biting, and less devouring among the Saints.

Magnes amoris est amor. Love is the attractive Loadstone of Love.

Assurance will make the Lyon and the Calf, the Wolf and the Lamb, the Leopard and the Kid, the Bear and the Cow, lye down together, and feed together. Men that want assurance, love their brethren as Flies love the pot, so long as there is any meat in the pot, the Flies love it; so those men will love as long as there is an external Motive to draw love; but when that ceases, their love ceases.

Isa. 11. 6, 7, 8.

Dionysius loved his bottles when they were full, but hurled them away when they were empty. So many that want assurance, love the Saints while their bags are

are ful, and their houses full of the good things of this life; but when they are empty, then they throw them away, then they cast them off, as *Job's* friends did him.

Ah but assurance will make a man love as God loves, and love as long as God loves. The assured Christian will not cease to love so long as the least buds and blossomes of grace appear. *Lazarus* in his rags, is as lovely to an assured Christian, as *Solomon* in his Robes. *Job* is as delightful to him upon the dunghil, as *David* is upon his Throne. It is not the outward pomp and bravery, but the inward beauty and glory of Saints that takes the assured Christian.

The eleventh Motive

TO provoke you to get a wel-grounded assurance of your everlasting happiness, is this, Consider that as there is a great deal of counterfeit knowledg, counterfeit faith, counterfeit love, counterfeit repentance, *&c.* in the world, so there is a great deal of counterfeit assurance in the world. Many there be that talk high, and look big, and bare it out bravely, that they are thus and thus, and that they have such and such glorious assurance; whereas when their assurance comes

comes to be weighed in the ballance of the Sanctuary, it is found too light; and when it comes to withstand temptations it is found too weak; and when it should put the soule upon Divine action, it is found to be but a lazy presumption. Shal the counterfeit gold that is in the world, make men active and diligent to get that which is currant, and that will abide the Touchstone, and the fire? and shall not that counterfeit assurance that is in the world, provoke your hearts to be so much the more careful and active to get such a well grounded assurance, that God accounts as currant, and that will abide his Touchstone in the day of discovery, and that will keep a man from shame and blushing, when the Thrones shall be set, and the books shall be opened.

I have been the longer upon these Motives to provoke your souls to get a welgrounded assurance, because it is of an eternal concernment to you, and a work to which mens hearts are too backward.

Though assurance carries a reward in its own bosome, yet few look after it; though the pains of getting it be nothing to the profit that accompanies it, yet few will sweat to gain it.

If the inducements laid downe, will not awaken and provoke you to be rest-

lefs till you have got the white ſtone, and new name, till you have got the aſſurance of your pardon in your boſomes, I know not what will.

CHAP.

CHAP. V.

Shewing the ſeveral

WAYES AND MEANS OF Gaining a Wel-grounded ASSURANCE.

The firſt Means.

IF ever you will attain to Aſſurance, then be much in the exerciſe and actings of grace. As the believing *Epheſians* were in the very exerciſe and actings of grace, the Spirit of the Lord ſealed them up to the day of Redemption. Aſſurance flowes Epheſ. 1. 13.

A Christian that would have assurance, must never leave blowing his little spark till he hath blowed it into a flame.

in upon the actings of grace; Assurance is bred and fed, it is raised and maintained in the soul by the actings of grace. Grace is most discernable when it is most in action, and grace is made more and more perfect by acting. Neglect of your graces is the ground of their decrease. Wels are the sweeter for drawing. You get nothing by dead and useless habits. Talents hid in a Napkin gather rust; the noblest faculties are imbased when not improved. Grace in the habit, is no more discernable than fire under the ashes, than gold in the Ore, than a dead man in the grave; but grace in its lively actings and operations, is as a Prince upon his Throne, sparkling and shining.

Ah Christians, were your grace more active it would be more visible; and were your grace more visible, your assurance would be more clear and full. As Saint *Paul* once spake to *Timothy*, *Stir up the gift of God that is in thee*, so say I to you, if ever you would have assurance, stir up the grace of God that is in you, blow up that heavenly fire, raise up those noble spirits, never cease believing, nor repenting, till it be clearly given into your bosomes, that you are sure that you do believe, and that you do repent, as you are sure that you live, as you

1 Tim. 1. 6. The words are an allusion to the fire in the Temple, which was always to be kept burning. Vide *Calvin* on the Text.

you are ſure that God rules in *Jacob*, and dwells in *Zion*.

Remember Chriſtians, all the honour that God hath from you in this life, is from the actings and exerciſe of your grace, and not from the habits of grace. Remember Chriſtians, that all your conſolations flow not from the habits, but from the acts of grace. Remember Chriſtians, that the want of the exerciſe of grace, is the reaſon why you doe not diſcern your grace, and why you have no more aſſurance of your future happineſs. He that will be rich muſt ſtill be turning the peny; and he that will attain unto the riches of aſſurance, muſt ſtill be acting his graces. There are none but lively active Chriſtians, that know and feele thoſe joyes, comforts, and contents, that attend the exerciſe of grace. If thou wouldſt not be alwayes a Babe in grace, and a ſtranger to aſſurance. then ſee that thy Lamp be alwayes burning, ſee that thy golden wheels of grace be alwayes going. Col. 2. 2.

The ſecond Means.

IF you would, Chriſtians, attain unto aſſurance, then you muſt mind your work more than your wages; you muſt be better at obeying than at diſputing; at doing, at walking, than at talking, and wrangling. Aſſurance is heavenly wages that Chriſt gives, not to loyterers, but to holy labourers. Though no man merits aſſurance by his obedience, yet God uſually crowns obedience with Aſſurance. *John* 14. 21, 22, 23. *He that hath my Commandements and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my father, and I will love him, and manifeſt my ſelf to him. Judas ſaith unto him (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If any man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him.* In theſe words you ſee that doing Chriſtians, working Chriſtians, are the only Chriſtians that ſhall have moſt of the love of the Father, and the Son, and that ſhall have the choiceſt manifeſtations of grace and favour, and that ſhall have moſt of their preſence and company. So in *Pſal.* 50. 23. *Unto him that ordereth his converſation*

Non enim paſſibus ad Deum ſed affectibus currimus. Ambulas ſi amas. Thou walkeſt if thou loveſt to walk.

ſation aright, I will declare the ſalvation of God; that is, I will declare my ſelf to be his Saviour, I will ſhew him ſalvation, and I will ſhew him his intereſt in ſalvation, I will ſave him, I will make him ſee that I have ſaved him. He ſhall ſee the worth of Salvation, and taſte the ſweetneſs of ſalvation. So *Gal.* 6. 16. *And as many as walk according to this rule* (that is, the rule of the new Creature) *peace be on them, and mercy upon the Iſrael of God.* The Greek word that is here rendred *walk*, ſignifies not ſimply to walk, but to walk by rule, in order, and meaſure, without treading aſide, but making ſtrait ſteps to our feet. Now thoſe choice ſouls that thus walk according to the law of the new Creature, ſhall have peace and mercy in them, and peace and mercy with them, and peace and mercy on them. *As many as walk according to this rule, peace and mercy be on them.* Aſſurance is a Jewel of too high a price to be caſt into any of their boſoms that walk contrary to the Lawes of the New Creature; ſuch may talk of Aſſurance, and make a ſtir and a noiſe about Aſſurance, but it is the cloſe walking Chriſtian that ſhall be crowned with Aſſurance. Aſſurance is a choice part of a believers happineſs, and therefore God will never give it out of a

ושם דרך
That diſpoſeth his way, as God hath preſcribed.

στοιχουσιν.
Vide *Bezam* and *Pareus*, on the Text.

way of holiness. *The Lord hath set apart for himself the man that is godly*, Psa. 4. 3. None are favourites in Gods Courts, no, none are admitted to be of his counsel, but those who are all glorious within, and whose rayment is of imbroydered gold. That is, such whose principles are full of spiritual glory, and whose practices are amiable and answerable in purity and sanctity. These are the persons that shall have the honour to have Gods ear, and the happiness to know his heart.

Vis nunquam esse tristis? bene vive. Wouldst thou never be sad? then live well, sayes *Bernard.*

The third Means

TO gaine assurance, is to be kind to the Spirit, hear his voyce, follow his counsel, live up to his Laws. The Spirit is the great Revealer of the fathers secrets, he lyes in the bosome of the father, he knowes every name that is written in the book of life, he is best acquainted with the inward workings of the heart of God towards poor sinners; he is the great comforter and the only sealer up of souls to the day of redemption. If you set him a mourning by your wilful sinnings, that alone can glad you, by whom will you be gladed? Verily Christians, when you turn your back upon the Spirit, he will not turne his face upon your souls; Your vexing of the Spirit will be but

Rom. 8. John 15. Ephes. 1. 15.

but the disquieting of your selves. Look as all lights cannot make up the want of the light of the Sun, so all creatures cannot make up the want of the testimony of the Spirit. Let me speak to you, as God once spake to his people in *Exod.* 23. 20, 21, 22, 23. *Behold* (sayes God) *I send an Angel before thee, to keepe thee in thy way, and to bring thee into the place which I have prepared. Beware of him, and obey his voyce, provoke him not, for he will not pardon your transgressions, for my name is in him,* &c. So say I, behold the Spirit of the Lord, that is your guide and guard, he also is only able to make a soul satisfying report of love and favour to you; therefore as ever you would have assurance, beware of him, and obey his voyce, provoke him not; for if you doe by wilful transgressions, he will neither comfort you, nor counsel you; he will neither be a sealing, nor a witnessing Spirit unto you, nay, he will raise storms and tempests in your souls, he will present to you the father frowning, and your Saviour bleeding, and himself as grieving and these sights will certainly rack and torture your doubting souls. The Spirit of the Lord is a delicate thing, a holy thing, a blessed guest that makes every soul happy where he lodges. *Therefore grieve not the holy Spirit of God, whereby ye*

Isa. 63. 10.

This Angel is the Lord Jesus, as Expositions do generally agree מלאכי *Malachi*, which Hebrew word here rendred Angel, is by transposition of letters *Michael*, as some of the Rabbins have observed.

Ephes. 4.30. This phrase is Tropically to be understood. The Greek cannot be fully expresst in our Tongue. τὸ πνευμα, τὸ ἁγιον τοῦ θεοῦ, i. e. The Spirit, the holy of that God. To shew the transcendent excellency & glory of the holy Spirit.

ye are sealed unto the day of Redemption. You will not grieve your guests, your friends, but courteously and friendly entertain them; why then do you make so little conscience of grieving that holy Spirit that alone can stamp the Image of the Father upon you, and seal you up to life and glory?

Ah Christians, the way to assurance is not to sit down sighing and complaining of the want of assurance, but it lies in your eying of the Spirit, in your complying with the Spirit, in your cleaving to the Spirit, in your following of the Spirit, in your welcoming of the Spirit, and in your honouring and obeying of the Spirit. As he said of the Sword of *Goliah*, None like that. So say I, no means like to this, to gain a well-grounded assurance of a mans happiness and blessedness. And as he said, *If there be any way to Heaven on Horse-back, it is by prayer.* So say I, if there be any way in the world to assurance, it is by being fearful to offend, and careful to please the Spirit of the Lord, whose office is to witness to poor souls the remission of their sins, and the salvation of their souls.

The

The fourth Means.

IF you would obtain Aſſurance, then be ſincere, be diligent and conſtant in aſſuring Ordinances. He that will meet the King, muſt wait on him in his walks. Chriſts Ordinances are Chriſts walks; and he that would ſee the beauty of Chriſt, and taſte of the ſweetneſs of Chriſt, and be raviſhed with the love of Chriſt, muſt wait at wiſdoms door, they muſt attend Chriſt in his own appointments and inſtitutions. That comfort and Aſſurance that flowes not in through the golden pipes of the Sanctuary, will not better the ſoul, nor long abide with the ſoul; it will be as the morning dew, and as the flowers of the field that ſoon fade away.

Iſa. 64. 5. Rev. 2. 2. Prov. 8 34, 35. Hoſ. 6. 4. 1 Pet. 1. 24.

I have in the former diſcourſe, ſhewed at large how the Lord is graciouſly pleaſed to cauſe his love and glory to beam forth upon ſouls in Ordinances; and therefore I ſhall ſay no more unto this particular at this time.

The

The fifth Means

TO obtain assurance, is wisely and seriously to observe what gift of God there is in thee, that brings thee within the compass of the promises of eternal mercy. Now let the gift be this or that, if it be a gift that brings thee within the compass of the promise of eternal mercy, that gift is an infallible evidence of thy salvation.

For the better and further opening of this Truth, premise with me these two things.

First, No man can have any sure evidence to himself of his happiness and blessedness from absolute Promises. Absolute promises do not describe to whom salvation and all eternal blessings do belong. The promise of giving Christ, of giving the Spirit, of giving a new heart, and of pardoning and blotting out sin, are all absolute promises. Now God is free to make good these to whom he pleases; therefore he often steps over the rich, and chooses the poor; the learned, and chooses the ignorant; the strong, and chooses the weak; the noble, and chooses the ignoble; the sweet nature, and chooses the rugged nature, *&c.* that no

Isa. 42. 6. & 49. 8. Joel 2. 28. Ezek. 36. 26, 27. Jer. 32. 40. Heb. 8. 10, 11, 12. Isa. 23. 25.

1 Cor. 1. 25, to 29.

no flesh may glory, and that all may shout out, Grace, Grace.

Secondly, Though no man can have any sure evidence of his happiness and blessedness from absolute promises, because absolute promises do not describe the persons to whom salvation and all eternal blessings do belong; yet absolute promises are of most choice and singular use.

1 In that they discover to us that our salvation is only from free grace, and not from any thing in us or done by us.

2 They are a most sure and glorious foundation for the very worst of sinners to stay their filthy, guilty, wearied, burdened, perplexed souls upon, seeing that God looks not for any peny or peny-worth, for any portion, or proportion in the Creature to draw his love, but he will justifie, pardon, and save for his name sake. Seeing all the motives that move God to shew mercy, are in his own bosome, seeing they are all within doors, there is no reason why the vilest of sinners should sit down and say, There is no hope, there is no help.

Isa. 55. 1, 2.

Deut. 7. 7, 8. Psal. 68. 18.

Thirdly, Absolute promises may, and doubtless often are choice cordials to many precious souls, who happily have lost the sense and feeling of divine favor.

Ab-

Absolute Promises are waters of life to many precious Sons of *Zion*, they are a heavenly fire, at which they can sit down and warm themselves, when they cannot blow their own spark into a flame, and when all Candle-light, Torch-light, and Star-light fails them; when all other comforts can yield a perplexed, distressed soul no comfort, yet then absolute Promises will prove full breasts of consolation to the distressed soul.

Bilney was much comforted in a great conflict, by that promise, 1 Tim. 1. 15. And *Ursine* by that in John 10. 29. Another by that in Isa. 57. 15. Another by that in Isa. 26. 3. Mr. *Wheatley* with that in Heb. 10. 37. *&c.*

These things being premised, see now what gift of God there is in thee, that brings thee within the compass of the promise of everlasting happiness and blessedness; and to help you a little in this, I shall put you in mind of these following particulars.

The first Gift.

1 FAith is a gift of God that brings the soul within the promise of everlasting blessedness, as the Scripture doth every where evidence, *He that believes shall be saved; he that believes shall not come into condemnation, he shall not perish, he shall have eternall life*, &c. Now believing is nothing else but the accepting of Christ for thy Lord and Saviour, as he is offered to thee in the Gospel; and this accepting is principally (if not only)

Mark. 16. 16. John 3. 15, 16, &c. John 1. 12. vide.

only) the act of thy will; ſo that if thou art ſincerely, and cordially willing to have Chriſt upon his own tearms, upon Goſpel tearms, that is, to ſave thee, and rule thee, to redeem thee and to reign over thee, then thou art a believer, thy ſincere willingneſs to believe, is thy faith; and this gift brings thee within the compaſs of the promiſe of eternal happineſs and bleſſedneſs.

Chriſtian Reader, In the following Diſcourſe thou wilt find the Nature, the Properties, and the Excellencies of a ſound ſaving faith, clearly and largely laid open before thee, and therefore I ſhall ſay no more to it in this place, but refer thee to what followes.

The ſecond Gift.

2 WAiting patiently on God, is a Gift that brings thee within the promiſe of everlaſting happineſs and bleſſedneſs. And he that hath but a waiting frame of heart, hath that that God will eternally own and crown, *Iſa.* 30. 18. *And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgement. bleſſed are all they that wait for him.* Verily, it is no iniquity to pronounce them bleſſed,

ſed, that God pronounces bleſſed. It is not piety but cruelty and inhumanity, for any not to be as merciful to themſelves, as God is merciful to them; not to have as ſweet and precious thoughts of their preſent condition, as God hath. If God ſaith the waiting ſoul is bleſſed, who dares judge, who dares ſay it is not bleſſed? *Let God be true and every man a lyar*, Iſa. 64. 4. *For ſince the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.* Prov. 8. 34. *Bleſſed is the man that heareth me, watching daily at my Gates, and waiting at the poſts of my doors.* Iſa. 49. 23. *They ſhall not be aſhamed that wait for me*; That is, I will never fail the waiting ſoul, I will never put him to bluſhing, by fruſtrating his patient waiting on me. The waiting ſoul ſhall bear the bel, and carry away the crown at laſt. Verily, glorious love and power is as much ſeen in keeping up a poor ſoul in a patient waiting on God, as it was in raiſing Chriſt from the grave, and as it is in bringing ſouls to glory. Nothing can make the waiting ſoul miſerable. Hold out faith and patience, *but a little, and he that ſhall come, will come, and bring his reward with him.*

Rev. 22. 11, 12.

The

The third Gift.

3 Hungring and thirſting after righteouſneſs, is a gift that brings the ſoul within the compaſs of the promiſe of everlaſting happineſs and bleſſedneſs. *Mat.* 5. 6. *Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.* Or as it runs in the Greek, *Bleſſed are they that are hungring and thirſting.* Intimating, that where-ever this is the preſent diſpoſition of mens ſouls, they are bleſſed, and may expect ſpiritual repletions. πεινωντες διψωντες.

Conſiderable to this purpoſe is that of *Iſa.* 44. 2, 3, 4, 5. *Thus ſaith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my ſervant, and thou Jeſurun, whom I have choſen. For I will pour water upon him that is thirſty, and floods upon the dry ground; I will pour my Spirit upon thy Seed, and my Bleſſing upon thy Off-ſpring; And they ſhall ſpring up as among the graſs, as Willows by the Water-courſes. One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael.*

By water is meant the Spirit, ſay ſome; others underſtand it of the ſpiritual waters of Grace that God will pour out upon thoſe that thirſt and long after an abundance of grace, &c.

Of the like conſideration is that of

Isa. 35. 6, 7. *Then shall the lame man leap as a Hart, and the tongue of the dumb sing; for in the Wildernesse shall waters break forth, and streams in the desart. And the parched ground shall become a Pool, and the thirsty Land springs of water; In the habitation of Dragons, where each lay, shall be grasse, with Reeds and Rushes.*

To the like purpose is that in *Psal.* 107. 9. *For he satisfieth the longing soul, and filleth the hungry soule with goodness.*

But that none may mistake, nor miscarry in this business that is of an eternal concernment to them, I shall desire them to premise with me these following things, for a better and fuller clearing of this particular truth that is under our present consideration.

First, Premise this with me. All real hungrings and thirstings after righteousnes, are earnest and vehement thirstings and longings, they are like *Rachels* longing for children, and like *Sampsons* longing for water. *Psal.* 42. 1, 2. *As the Hart panteth after the water brooks, so panteth my soule after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?* Philosophers observe, That of all Beasts the

the Hart is moſt thirſty by nature, but moſt of all thirſty when ſhe is hunted and purſued by Dogs. Sayes *David*, As the hunted Hart, as the wounded Hart, yea, as the ſhe-Hart, in whom the paſſions of thirſt are ſtrongeſt, panteth after the water brooks, ſo doth my ſoul pant after thee, O God. A gracious ſoule panteth and fainteth, it breatheth and breaketh for the longing it hath at all times, after the righteouſneſs of Chriſt, imputed and infuſed. The Greeks derive their word for deſire, from a root that ſignifies to burn. Ah Chriſtians, real deſires are burning deſires, they ſet the ſoul all in a holy flame after God and Chriſt. If they are not vehement, if they do not put an edge upon thy affections, if they do not make thee like a burning Seraphim, Chriſt will take no pleaſure in them, they ſhall returne into thy owne boſome, without working any wonders in Heaven, as thoſe deſires doe that flow from the ſouls being touched with a coale from the Altar.

Pſal. 119.20.

Secondly, Premiſe this with me. All real hungerings in the ſoul after righteouſneſs, ariſe from ſpiritual and heavenly conſiderations, they ſpring in the ſoul from ſome convictions, ſome apprehenſions, ſome perſwaſions that the ſoul hath of a real worth of a real beauty, glo-

Pe. 63.1. to 4 & 27. 4. Phil. 3. 7, to 12.

ry, and excellency that is in Christ, and in his righteousnes, imputed and imparted. Such desires after righteousnes, that flow from external considerations, are of no worth, weight, or continuance; but those desires after righteousnes that flow from spiritual considerations, are ful of spirit, life and glory, they are such that God will not only observe, but accept; not only record, but reward.

Psal. 142. 19.

Thirdly, Real hungrings & thirstings after Christ and his righteousnesse, &c. will put the soul upon lively endeavours. If they are true born desires, they wil not make the soul idle, but active; not negligent, but diligent in the use of all holy means, whereby the soul may enjoy Christ and his righteousnesse, *Isa.* 26. 9. *With my soule have I desired thee in the night, yea, with my spirit within me, will I seek thee earnestly.* Real desires will make earnest and early in seeking to obtain the thing desired, as the Hebrew word imports. A thirsty man will not only long for drink, but labour for it; the condemned man will not only desire his pardon but he will write, and intreat, and weep, and set this friend and that to solicite for him. The covetous man doth not onely wish for wealth, but will rise early, and goe to bed late; he will turn every stone, and

אשחרך from שחר which signifies to seek in the morning, when it is but dim & dusky, scarce twy-light, for of

and make attempts upon all hopeful opportunities whereby he may fil his bags, and fill his Barns. Even ſo, all holy deſires will put ſoules upon the uſe of the means, whereby the mercy deſired may be gained. And thus to run, is to attain; thus to will, is to work; thus to deſire, is to doe the will of our father, who accepts of pence for pounds, of mites for millions.

darkneſs it hath its name, and it notes both an earneſt and an early ſeeking.

The *Perſian* Monarch was not ſo famous for accepting a little water from the hand of a loving ſubject, as our God is for accepting a handful of Meale for a Sacrifice, and a gripe of Goats haire for an Oblation; for accepting of that little we have, and for accounting our little much.

Lev. 2. 2. Exod. 35. 6. 2 Cor. 8. 12.

Noah's Sacrifice could not be great, and yet it was greatly accepted, and highly accounted of by God Such is Gods condeſcending love to weak worms, that he looks more at their will, than at their work; he minds more what they would doe, then what they do doe; he always prefers the willing mind, before the worthieſt work; and where deſires and endeavours are ſincere, there God judges ſuch to be as good as they deſire and endeavour to be.

Fourthly, Spiritual hungrings and thirstings are onely satisfied with spiritual things. *John* 14. 8. *Shew us the Father, and it sufficeth us.* All things in the world cannot suffice us, but a sight of the father that will satisfie us. *Psal.* 63. 5., 6. *My soul shall be satisfied as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips. When I remember thee upon my bed, and meditate on thee in the night watches.* Psal. 65. 4. *We shall be satisfied with the goodnes of thy house, even of thy Holy Temple.* It is only God, and the precious things of his house, that can satisfie a thirsty soul.

Christus est mihi pro omnibus, saith one.

It was a sweet saying of one, *As what I have, if offered to thee, pleaseth thee not, O Lord, without my self; so the good things we have from thee, though they may refresh us, yet they cannot satisfie us, without thy selfe.* The Rattle without the Breast, will not satisfie the child; the house without the husband, will not satisfie the wife; the Cabinet without the Jewel, will not satisfie the virgin; nor the world without Christ will not satisfie the soul.

Valde protestatus sum, me nolle sic satiari ab eo. Luth.

Luther in a time of wants, receiving unexpectedly a good sum of mony from the Elector of *Germany*, at which being somewhat amazed, he turned himself to God, and protested. That God should not put him off with such poore low things.

things. The hungry ſoul will not be put off with any bread, but with the bread of life; the thirſty ſoul will not be put off with any water, but with the wel-ſprings of life: As the King of *Sodom* ſaid once, *Take ye the Goods, give me the perſons*; ſo ſayes the hungry ſoule, Take you the Goods, take you honours, and riches, and the favour of creatures; take you the corn, the oyle, and the wine, give me Chriſt, give me the light of his countenance, give me the joy of his Spirit, *&c.* O the anſwering of ſpiritual breathings is very ſweet to the ſoul. *Prov.* 13. 9. *The deſire accompliſhed, is ſweet to the ſoule.* Returns from Heaven make a Paradiſe in the ſoul. Gen. 14. 21.

I have read of *Darius*, That when he fled from his Enemy, and being in great thirſt, he met with a dirty puddle of water, with carrion lying in it, and he ſucked in, and drank very heartily of it, and profeſſed, *That it was the ſweeteſt draught that ever he drank in his life.* Ah how ſweet then are thoſe waters of life that be at Gods right hand! How ſweet are the droppings of Gods Honey-comb upon the hungry ſoul! Water out of the Rock, and Manna in the Wilderneſs, was not ſo ſweet to the hungry thirſty *Iſraelites*, as ſpiritual anſwers and ſpiritual returnes are to thoſe that hunger and

thirſt after ſpiritual things.

The ſixth Means

Many may be much in and for Church-Ordinances, whoſe hearts are very carnal, and whoſe lives are very vain. Ezek. 24, 21, 22. You have 7 expreſſions of carnal hearts, prizing church priviledges. So Jer. 4. 7. Ezek. 33. 31, to 33 Iſa. 1. 11, to 14. Zech. 7. 4, to 7 Iſa 58. 1, to 3, &c.

TO obtain a wel-grounded aſſurance of your everlaſting happineſſe, is to be much, yea to excel in thoſe choyce particular things that may clearly and fully difference and diſtinguiſh you, not only from the prophane, but alſo from the higheſt and moſt gliſtering Hypocrites in all the world. It is nothing to be much in thoſe duties and performances, wherein the worſt of ſinners may equalize, yea goe beyond the beſt of Saints. O but to excel in thoſe things that the moſt refined Hypocrite cannot reach to, this cannot but much help you on to aſſurance. He that hath thoſe Jewels in his boſome, that God gives onely to his choiceſt favourites, needs not queſtion whether he be a favourite, *&c.* If he doth it, it is his ſin, and will hereafter be his ſhame.

But you may ſay to me, What are thoſe choice particular things that may difference and diſtinguiſh Chriſts true *Nathaniels* from all other perſons in the world?

Now to this Queſtion I ſhall give theſe following Anſwers.

The

The first Distinction.

1 A True *Nathaniel* in his constant course, labours in all duties and services to be approved and accepted of God. He is most studious and industrious to approve his heart to God in all that he puts his hand to. So *David*, *Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.* So *Peter* approves his heart to Christ three several times together, *Lord, thou knowest that I love thee, Lord thou knowest that I love thee, Lord, thou knowest all things, thou knowest that I love thee,* Thou knowest the sincerity and reallity of my love, and therefore to thee I doe appeal. To the same purpose the Apostle speaks, 2 *Cor.* 5. 9. *Wherefore we labour, that whether present, or absent, we may be accepted of him.* The Greek word that is here rendred *labor*, is a very emphatical word, it signifies to labor and endeavour with all earnestnes and might, to endeavour with a high and holy ambition, to be accepted of God; judging it the greatest honour in the world to be owned and accepted of the Lord. Ambitious men are not more diligent, earnest, studious, and labo-

Psal. 139. 23, 24

חקרנו

To make a strict search & inquisition John 21. 15, 16, 17.

φιλοτιμούμεθα.

laborious to get honour among men, then we are (saith the Apostle) to get acceptance with God. Ah but your most refined Hypocrites labour onely to approve themselves to men in their praying, fasting, talking, hearing, giving, &c. Let them have but mans eye to see them, and mans ear to hear them, and mans tongue to commend them, and mans hand to reward them, and they will sit down and bless themselves, saying it is enough, ahah, so would we have it.

They say of the *Nightingale*, That when she is solitary in the Woods, she is careless of her note, but when she conceives that she hath any Auditors, or is near houses, then she composes her selfe more quaintly and elegantly. Verily this is the frame and temper of the best of Hypocrites. O but a sincere *Nathaniel* labours in all places, and in all cases and services, to approve himself to God; he labours as much to approve himselfe to God in a wood, where no eye sees him, as he doth when the eyes of thousands are fixt upon him. The Sun would shine bright, though all men were asleep at high noon, and no eyes open to see the glory of his beams: so a sincere heart will shine, he will labour to doe good, though all the world should shut their eyes, yet he will eye his work, and eye his

Mat. 6. & 23. Also it is *Chrysostomes* observation, that she that paints tears & blubberings, is worse than a wanton woman that paints to seem fair. *Hom. 6. in Mat.*

Noli peccare Deus videt, angeli astant. Take heed what thou doest, God beholds thee, Angels observe thee, saith one.

his God: He knowes that God is *Totus oculus*, all eye, and therefore he cares not though others have never an eye to obſerve him, to applaud him: Let God but ſecretly whiſper him in the ear, and ſay, *Well done good and faithful ſervant*, and it is enough to his ſoul, enough to ſatisfie him, enough to chear him, and enough to encourage him in the ways, and the work of his God.

The ſecond Diſtinction.

2 HE labours to get up to the very top of Holineſs, he labours to live up to his own Principles. He cannot be ſatisfied with ſo much grace as will bring him to glory, but he labours to be high in grace, that he may be high in glory, *Phil.* 3. 11. *I deſire if by any means I might attain unto the Reſurrection of the dead*; That is, to that perfection that the dead ſhall attain to, in the morning of the Reſurrection. Verily, that man is ripe for Heaven, who counts it his greateſt happineſs to be high in holineſs; that man ſhall never be low in Heaven, a door-keeper in Heaven, that cannot be ſatisfied till he is got up to the very top of *Jacobs* Ladder, till he hath attained to the higheſt perfection in Grace and Holineſs. *Pſal.* 45. 63. *The Kings Daughter-*

He cannot be ſatisfied with ſo much grace as will keep him from dropping into hell; but he muſt have ſo much grace as will make him ſhine gloriouſly in heaven.

ter is all glorious within, her cloathing is of wrought gold. Her inward Principles are all glorious, and her outward practice Ecchoes to her inward Principles, *Her cloathing is of wrought gold.*

Numb. 14. 24

It was the honour and glory of *Joshua* and *Caleb*, That they followed the Lord fully; that is they lived up to their own Principles. So those Virgins in *Rev.* 14. 4, 5. that were without spot before the Throne of God, they followed the Lamb whersoever he went, that is, they lived up to their Profession; there was a sweet harmony betwixt their Principles and Practises. And thus the Apostles lived, 2 *Cor.* 1. 12. *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we had our conversation in the world, and more abundantly to you-wards.* 1 Thess. 2. 10. *Ye are witnesses and God also, how holily, justly, and unblameably we behaved our selves among you that believe.* Thus we see these Worthies living up to their own Principles. Blessed *Bradford* and *Bucer* lived so up to their Principles, that their friends could not sufficiently praise them, nor their foes find any thing justly to fasten on them.

(*Vivimus præceptis non factis*) We live by Precepts, not by deeds. (*Legibus Dei, non exemplis hominum*) by the Lawes of God, not by the examples of men.

Believers know

1 That their living up to their owne Prin-

Principles doth beſt evidence Chriſt living in them, and their union with him.

2 They know that it is not their Profeſſion, but living up to their Principles, that will effectually ſtop the mouths, and convince the conſciences of vain men. 1 *Pet.* 2. 15. *For ſo is the will of God, that by well-doing* (that is, by living up to your own Principles) *you may put to ſilence the ignorance of fooliſh men.* There is no ſuch way in the world, to ſtill and ſilence wicked men, to make them dumb and ſpeechleſſe, to muzzle and tye up their mouths (as the Greek word notes) as by living up to your owne Principles. The lives of men convince moreſtrongly than their words: the tongue perſwades, but the life Commands. φιμῶν.

3 They know by living up to their Principles, they caſt a general glory upon Chriſt and his wayes. This makes Chriſt and his wayes to be well thought on, and wel ſpoke on. Mar. 5. 16. 1 Pet. 2. 11, 12. 2 Pet. 1. 5, to 13.

4 They know that the ready way, the only way to get and keep aſſurance, joy, peace, &c. is to live up to their Principles.

5 They know that by their living below their own Principles, or contrary to their own Principles, they do but gratifie Satan, and provoke wicked men to blaſpheme that worthy Name by which they

James 2. 7. The very heathen, as *Salvian* observes, did thus reproach Christians that walked contrary to their principles; Where is that good Law which they do believe? they read and hear the holy Scriptures, and yet are drunk and unclean; they follow Christ, and yet disobey Christ; they profess a holy Law, and yet do lead impure lives. Gen. 28. 12.

they are called, They know that by their not living up to their owne Principles, they do but multiply their own fears and doubts, and put a sword in the hand of conscience, and make sad work for future repentance.

Now these and such like considerations, doe exceedingly stir and provoke Believers to labour with all their might, to live up to their own Principles, to get to the very top of holiness, to be more and more a pressing towards the mark, and to think that nothing is done, till they have attained to the highest Perfections that are attainable in this life. It is true, many Hypocrites may goe up some rounds of *Jacobs* Ladder, such as make for their profit, pleasure, applause, and yet tumble downe at last to the bottome of Hell, as *Judas* and others have done. Hypocrites do not look, nor like, nor love, to come up to the top of *Jacobs* Ladder, to the top of Holiness, as you may see in the *Scribes* and *Pharisees* and all other Hypocrites that the Scripture speaks of.

The

The third Distinction.

3 IT is their greatest desire and endeavor that sin may be cured, rather than covered. Sin most afflicts a gracious soul. *David* cryes out, not *Perii*, but *Peccavi*, not I am undone, but I have done fooliſhly. *Daniel* complains not, we are reproached and oppreſſed, but we have rebelled. *Paul* cryes not out of his Perſecutors, but of the Law in his Members rebelling againſt the Law of his mind. A gracious ſoul grieves more that God by his ſin is grieved and diſhonoured, than that for it he is afflicted and chaſtened.

Pſal. 51.

Dan. 9. 5.

Rom. 7. 23.

The Hart feeling within her, the operation of the Serpents poyſon, runs from the Thorns and Thickets, and runs over the green and Pleaſant Paſtures, that ſhe may drink of the Fountain, and be cured. So gracious ſouls being ſenſible of the Poyſon and venom of ſin, run from the creatures that are but as Thorns and Thickets, and run over their own duties and righteouſneſs, which are but as pleaſant paſtures, to come to Chriſt the Fountain of Life, that they may drink of thoſe waters of conſolation, of thoſe wels of ſalvation that be in him, and caſt up and caſt out their ſpiritual Poyſon; and be

If a ſnake ſhould ſting thy dearly beloved Spouſe to death, wouldeſt thou preſerve it alive, warm it at the fire, hug it in thy boſom, and not rather ſtab it with a thouſand wounds? You are wiſe, and know how to apply it.

be cured for ever. Believers know that their ſins doe moſt pierce and grieve the Lord, they lye hardeſt and heavieſt upon his heart, and are moſt obvious to his eye. The ſin of *Judah* is written with a Pen of Iron, and with the poynt of a Diamond; their ſins are againſt beames of ſtrongeſt light, they are againſt the bowels of tendereſt mercy, they are againſt the manifeſtations of greateſt love they are againſt the neareſt and deareſt relations, they are againſt the choyceſt and higheſt expectations; and this makes believing ſouls cry out, O a cure Lord! a cure Lord! O give me purging grace, give me purging grace; though I ſhould never taſt of pardoning mercy, yet give me purging grace.

Amos 2. 13.

Jer. 17. 1.

When *Brutus* went to ſtab *Julius Cæſar* he cryed out, What thou my Son *Brutus*! &c. So may God well cry out (what thou my Son!) what wilt thou ſtab me with thy ſins! Is it not enough that others ſtab my honour? but wilt thou my Son!

It was a notable Speech of *Coſmus* Duke of *Florence*, *I have read* (ſaith he) *that I muſt forgive my Enemies, but never that I muſt forgive my friends.* The ſins of Gods friends, of Gods people, provoke him moſt, and ſad him moſt, and this makes them ſigh and groane it out, *Who ſhall deliver us from this body of death?* O but now wicked men labour, not that ſin may be cured, but only that ſin might be covered, and that the conſequents of ſin, *viz.* Affliction, and the ſtinging of conſcience, may be removed, as you may ſee in *Cain*, *Saul*, *Judas*, and

Hoſ. 7. 10, to ult.

and divers others. *In their affliction they will seek me early* (saith God) they will then seek to be rid of their affliction, but not to be rid of their sins, that hath brought down the affliction upon them. Like the Patient that would fain be rid of his pain and torment, under which he groans, but cares not to be rid of those evil habits that have brought the pain and torment upon him. *Psalm.* 78. 34, 35, 36, 37. *When he slew them, then they sought him; and they returned, and enquired early after God. And they remembred that God was their Rocke, and the high God their Redeemer: Nevertheless they did flatter him with their mouth, and they lyed unto him with their tongues; for their heart was not upright with him, neither were they stedfast in his Covenant.* In these words you see plainly, that these people are very early and earnest in seeking God, to take off his hand, to remove the judgments that were upon them, but not that God would cure them of those sins that provoked him to draw his sword, and to make it drunk with their blood, for notwithstanding the sad slaughters that Divine Justice had made among them, they did but flatter, and lie, and play the Hypocrites with God; they would fain be rid of their sufferings, but did not care to be rid of their sins. Ah but

Hos. 5. 14, 15.

Sin doth ill in the eye, worse in the tongue, worser in the heart, but worst of all in the life

Ah *England, England*, as face answers face, so doth thy carriage towards God, answer the carriage of these people, whose baseness, and falseness God hath put upon record to this very day, &c.

but a gracious soul cries out, Lord do but take away my sins and it wil satisfy me and chear me, though thou shouldst never take off thy heavy hand. A true *Nathanael* sighs it out under his greatest affliction, as that good man did (*A me, me salus Domine*) Deliver me, O Lord, from that evil man my self. No burden to the burden of sin, Lord, saies the believing soul, deliver me but from my inward burden, and lay upon me what outward burden thou pleasest.

The fourth Distinction.

4 ARe not your souls taken with Christ as chief? is he not in your eye the chiefest of ten thousand? is he not altogether lovely? Yes. Have you any in heaven but he, and is there any on earth that you desire in comparison of him? No. Do not you lift up Jesus Christ as high as God the Father lifts him? God the Father lifts up Christ above all Principalities and Powers; he lifts up Christ above all your duties, above all your priviledges, above all your mercies, above all your graces, above all your contentments, above all your enjoyments: Do not you thus lift up Jesus Christ? Yes. As he is the Fathers chiefest Jewel, so he is your choicest Jewel,

Cant. 5.10.16
Prov. 3.15
Psa. 73.25,26
Phil. 3.7,8

Ephes. 1.21
Phil. 2.9

None but Christ, none but Christ, cryes the Martyr.

wel, is he not? Yes. Verily none can lift up Christ as chief, unless Christ have their hearts, and they dearly love him, and believe in him, for Christ is only precious to them that believe, 1 *Pet.* 2. 7. *Luther* had rather be in Hel with Christ, than in Heaven without him, is not that the frame of thy heart? Yes. Why then doest thou say thou hast no grace, thou hast no Christ. Surely none but those that have union with Christ, and that shall eternally reign with Christ, can set such a high price upon the person of Christ. The true Believer (*Amat Christum propter Christum*) loves Christ for Christ; he loves Christ for his personal excellencies. *Cant.* 5. 10. to *ult.*

Amat Deus non aliunde hoc habet, sed ipse est unde amat, Aug

What *Alexander* said of his two friends is applicable to many in our dayes; saies he, *Hapheſtion loves me as I am Alexander, but Craterus loves mee as I am King Alexander.* One loved him for his person, the other for the benefits he received by him. So some *Nathanaels* there be that love Christ for his person, for his personal excellency, for his personal beauty, for his personal glory, they see those perfections of grace and holiness in Christ, that would render him very lovely and desireable in their eys though they should never get a Kingdome, a crown by it. But most of those that bear

When one asked *Cato's* daughter why shee would not marry again, she being young when her husband died? answered, Because shee could not finde a man that loved her more than her goods. Few there are that love Christ more than his goods, &c.

any love and good-will to Christ, do it only in respect of the benefits they receive by him.

It was *Augustines* complaint of old, (*Vix diligitur Jesus propter Jesum*) That scarce any love Christ but for his rewards

Joh.6.26. Few follow him for love, but for loaves; few follow him for his inward excellencies, many follow him for their outward advantages; few follow him, that they may be made good by him; but many follow him that they may be great by him. Certainly, you are the bosome-friends of Christ, you are in the very heart of Christ, who prize Christ above all, who lift up Jesus Christ as high as God the Father lifts him, and that because of his rich anointings, and because all his Garments smel of Myrrh, Aloes, and Cassia. This is a work too high, and too hard, too great and too noble, for all

Psal.45.6,7,8. that are not new born, that are not twice born, that are not of the Blood-Royal, that are not partakers of the Divine Nature.

The

The fifth Distinction.

5 ARe not your greatest and your hottest conflicts, against inward pollutions, against those secret sins that are only obvious to the eye of God, and your own souls? The light of Natures education, and some common convictions of the Spirit, may put men upon combating with those sins that are obvious to every eye, but it must be a supernatural Power and Principle, that puts men upon conflicting with the inward motions and secret operations of sin. *Rom.* 7. 23. the Apostle complains of a Law in his Members warring against the Law of his minde. The war was within doors, the fight was inward, the Apostle was deeply ingaged against a Law within him, which made him sigh it out, *O wretched man that I am, who shall deliver me from this body of death?* So *David* cries out, *Who can understand his Errors? cleanse thou me from secret faults?* So *Hezekiah* humbled himself for the pride of his heart, or for the lifting up of his heart, as the Hebrew hath it. His recovery from sickness, his victories over his enemies and his rich treasures, lifted up his heart. O but for those outward risings and vauntings of heart, *Hezekiah* humbles

It was a good Prayer of him that said, Lord, *Libera me a malo, homine, a meipso.*

Psal. 19. 12.

2 Chro. 32. 26

בגבה לבו חוא

humbles himself, he abases and layes himself low before the Lord. A sincere heart weeps and laments bitterly over those secret and inward corruptions that others will scarce acknowledge to bee sins. Many a man there is that bleeds inwardly, and dies for ever; many a soul is eternally slain by the inward workings of sin and he sees it not, he knows it not, till it be too late.

The *Persian* Kings reign powerfully, and yet are seldome seen in publick. Secret sins reign in many mens souls powerfully, and dangerously, when least apparently.

O but a true *Nathanael* mourns over the inward motions and first risings of sin in his soul, and so prevents an eternal danger. Upon every stirring of sin in the soul, the Believer cries out, O Lord help, O Lord undertake for me. O dash these brats of *Babylon* in pieces, O stifle the first motions of sin, that they may never conceive and bring forth to the wounding of two at once, thy honor and my own conscience.

The sixth Distinction:

6 ARe you not subject to Christ as a Head? Yes. Devils and wicked men are subject to Christ as a Lord, but those that are by faith united to him, and that have a spiritual interest in him, are subject to him as a head.

I shall open this particular thus unto you:

First,

First, The members are willingly and sweetly subject to the head, their subjection is voluntary, not compulsory; it is so with a believing Soul, *Psalm.* 27. 8. *When thou saidst, seek ye my face, my heart said unto thee, thy face Lord will I seek.* So *Psal.* 110. 3. *Thy people shall be willing in the day of thy power, in the beauties of holiness.* So *Paul* cries out, *What wilt thou have me to do?* and professes, that he is willing not to be bound onely, but also to dye at *Jerusalem* for the name of Christ. A gracious soul is in some measure naturalized to the work of Christ, and Christs work is in some measure naturalized to the soul.

Every true *Nathanaels* Motto is, *Omnia ex voluntate Dei*, All must be as God will have it.

Acts 9. 6.

Acts 21. 13.

Secondly, The Members are subject to the head universally, they do all the head enjoyneth; so the real Members of Christ do in sincerity endeavour universally to subject to al that Christ their head requires without any exception or reservation. *Luke* 1. 5, 6. *Zecharias, and Elizabeth walked in all the commandements and Ordinances of the Lord blamelesse.* They walked without halting, or halving of it with God; they fel in with every part and point of Gods revealed will, without prejudice or partiality, without tilting the ballance on one side or another. *Acts* 13. 22. *I have found David the Son of Jesse, a man after my own*

Their obedience is universal, 1 In respect of the act of eschewing all evil, doing all good.
2 In respect of the rule, the whole word of God.
3 In respect of their general and particular calling.

Θελήματα. *heart, which ſhall fulfil all my will*, or rather, *all my wills*, as the Greek hath it; to note the univerſality, and ſincerity of his obedience.

Thirdly, the Members are ſubject to the head conſtantly, unweariedly, the members are never weary of obeying the head, they obey, in all places, caſes, and times; ſo are the real members of Chriſt, *Act.* 24. 16. *And herein do I exerciſe my ſelf, to have alwaies a conſcience void of offence, toward God, and toward men.* I uſe all diligence, skil, cunning and conſcience to be ſincere and inoffenſive, in al my motions and actions towards God and towards men. So *David*, Pſal. 119. 112. *I have inclined my heart* (or rather, as the Hebrew word ſignifies, *I have ſtretched out my heart* as a man would do a piece of parchment) *to do thy Statutes*, (the Hebrew word ſignifies, to do accurately, exactly, perfectly) *alway, even unto the end.* A gracious ſoul is not like a deceitful bow, nor like the morning dew; but he is like the Sun, that rejoyceth to run his race; he is like the ſtone in *Thracia*, that neither burneth in the fire, nor ſinketh in the water. Now tell me, pray tel me, O you doubting ſouls, whether you do not,

Διάπαντος, Alwayes, or throughout in all caſes, or at all times.

נטיתי לבי לעשות from עשה

1 Labour in all duties and ſervices, to approve your hearts to God?

2 Whe-

2 Whether you do not endeavor to get up to the very top of holineſs, and to live up to your own Principles?

3 Whether it bee not your greateſt deſire and endeavor that ſin may be cured, rather than covered?

4 Whether you are not taken with Chriſt as chief? Whether you do not in your judgements and affections, lift up Chriſt above all, as God the Father doth?

5 Whether your greateſt, and hotteſt conflicts and combates, bee not againſt inward pollutions, againſt thoſe ſecret ſtirrings and operations of ſin, which are only obvious to the eye of God, and your own ſouls?

6 Whether you do not (in reſpect of the general bent and frame of your hearts) ſubject to Chriſt, as your head?

1 Freely and ſweetly?

2 Univerſally, in one thing as well as another, without any exception or reſervation?

3 Conſtantly and unwearily? Yes. We do theſe things, we ſhould bely the grace of God, if we ſhould ſay otherwiſe; theſe things the Lord hath wrought in us, and for us. Well then, know Iſa. 26. 12.

1. That your eſtate is good, you have certainly a bleſſed intereſt in the Lord Jeſus. None can do theſe things but ſouls

If these things could be found in the most shining hypocrites or any others, but real Saints, they could not possibly bee either a first or second evidence. Though a man could see them in the light of the Spirit, this is carefully to be observed against those that hold these good second evidences, &c.

We have cause enough to keep off doubtings, and distress of Spirit upon the bare sight of our evidences. This complaining cavilling souls will not understand.

souls that have union with Christ, that are interested in Christ, that are acted by the peculiar and special influences of Christ; and that are highly beloved of Christ. Verily these are such flowers of Paradice, that cannot be gathered in Natures Garden; they are Pearls of that price that God bestows upon none but those that are the price of Christs blood, All the men in the world cannot prove by the Scripture, that these Jewels can be found in any mens breasts, but in theirs that have union and communion with Christ, and that shall reign for ever with Christ.

Secondly, know, that it is no iniquity, but rather your duty for you to suck sweetness out of these Hony-combs, and to look upon these things as infallible pledges and evidences of Divine favor, and of your everlasting happiness and blessedness. Some there be that make the witness of the Spirit (of which I shall towards the close of this discourse speak at large) the onely evidence of our interest in Christ, and deny all other evidences from the fruit of the Spirit; but this is to deny the fruit growing upon the tree, to be an evidence that the tree is alive; whereas all know, that the fruit growing upon the tree, is an infallible & undeniable evidence, that there is life in

in the tree. Certainly it is one thing to judge by our graces, and another thing to rest upon our graces, or to put trust in our graces. When one argues from the beams of the Sun, that there is a Sun, one would think that the most cavilling spirit in the world should lie quiet and stil.

The seventh Means

TO get a wel-grounded Assurance of your everlasting happinesse and blessednes, is to grow and encrease more and more in grace. 2 *Pet.* 1. 5. to 11. *Add to your faith vertue, and to vertue knowledge, &c. for so an entrance shall be ministred unto you abundantly, into the everlasting Kingdome of our Lord and Saviour Jesus Christ.* By entrance into the everlasting Kingdom of Christ, is not meant a local entrance into Heaven; for Heaven is no where called the Kingdom of Christ, but the fathers Kingdom; the opposition, *ver.* 9. sheweth clearly, that it is meant of assurance. Now the way to ful Assurance, is by adding grace to grace. The Greek word that is here rendred *add*, hath a greater emphasis, it signifies to link our graces together, as Virgins in a dance link their hands together. O we must bee still a joyning grace to grace, we must still be adding one

Though our Graces be our best Jewels, yet they are imperfect, and do not give out their full lustre, they are like the Moon, which when it shineth brightest, hath a dark spot. Therefore we should add still grace to grace, ἐπιχορηγήσατε.

one grace to another; we must still be a leading up the dance of graces. Great measures of grace carry with them great evidences of truth; little measures carry with them but little evidence; great measures of grace carry with them the greatest evidence of the souls union and communion with Christ; and the more evident your union and communion with Christ is, the more clear and full will your assurance be.

If moral vertue saith *Plato*, could be seen with mortal eyes, it would soon draw all hearts to it self, O how much more should our hearts be drawn out after the highest measures of Grace, the least dram of grace being more worth than all moral Vertue.

Great measures of grace carry with them the greatest and the clearest evidences of the glorious indwellings of the Spirit in you, and the more you are perswaded of the real indwellings of the Spirit in you, the higher will your assurance rise. Great measures of grace will be a fire that wil consume & burn up the dross, the stubble, the fears and doubts that perplex the soul, and that cause darkness to surround the soul. Now the more you are rid of your fears, doubts, and darkness, the more easily, and the more effectually wil your hearts be perswaded that the thoughts of God towards you, are thoughts of love; that you are precious in his eyes, and that he will rejoyce over you to do you good for ever, &c.

Jer. 32. 41.

The

The eighth Means

TOgain a wel-grounded assurance of your everlasting happines & blessednes; is, To take your hearts, when they are in the best and most spiritual frame and temper God-wards, Heaven-wards, and Holines-wards. Times of temptation & desertion, &c. are praying times, hearing times, mourning times, and believing times, but they are not trying times; they are not seasonable times for doubting souls to set themselves about so great and so solemn a work as that is, of searching and examining how things stand, and are like to stand between God and them for ever.

Be diligent and constant, be studious & conscientious in observing the frame and temper of your own hearts, and when you finde them most plain, most melting, most yeilding, most tender and humble, most sweetly raised, and most divinely composed; then, O then is the time to single out the most convenient place, where thou mayest with greatest freedome open thy bosome to God, and plead with him, as for thy life, that hee would shew thee how things stand between him and thee, and how it must fare with thy soul for ever. And when thou

2 Cor. 13. 5.

Our hearts are ponderous, *Multum trahit de terra, de carnum multum*: therefore we had need take them when in the best temper, &c.

thou hast thus set thy self before God, and opened thy bosome to God, then wisely observe what report God, and thy owne renewed conscience do make concerning thy eternal condition. *I will hear what God the Lord will speak* (saith *David*) *for he will speak peace unto his people, and they shall not return to folly,* (so the Hebrew may be read) O so must thou stand still (when thou hast sincerely unbowelled thy self before the Lord) and listen and hearken what God will say unto thee. Surely he will speak peace unto thee, he will say, *Son bee of good chear, thy sins be forgiven thee,* thy heart is upright with me, my soul is set upon thee, I have already blest thee, and I will hereafter glorifie thee.

Psal. 85. 8, 9.

ואל ישובו לבסלה

I have read of one who was kept from destroying of himself (being much tempted by Satan thereunto) by remembring that there was a time, when he solemnly set himself in prayer, and self-examination before the Lord, and made a diligent inquiry into his spiritual condition; and in the close of that work it was evidenced to him, that his heart was upright with God; and this kept him from laying of violent hands upon himself. O, a wise & serious observing what that Testimony is, that God, conscience, & the word, gives in upon solemn pray-

A good Conscience is *Mille testes*, a thousand Witnesses, therefore make much of its testimony.

er,

er, and ſelf examination, may beget ſtrong conſolation, and ſupport the ſoul under the greateſt affliction, & ſtrengthen the ſoul againſt the moſt violent temptations, and make the ſoul look, and long for the day of diſſolution as Princes do for their day of Coronation.

The ninth Means.

TO gain a wel-grounded aſſurance, is To make a diligent enquiry whether thou haſt thoſe things that do accompany eternal ſalvation. *Heb.* 6. 9. *But beloved we are perſwaded better things of you, and things that accompany ſalvation*, or as it is in the Greek, *That have ſalvation*, as it were in the very bowels of them, that comprehend ſalvation, and that touch upon ſalvation. ἐχόμενα.

O beloved, if you have thoſe choice things that accompany ſalvation, that comprehend ſalvation, you may be abundantly aſſured of your ſalvation.

But you may ſay to me,

What are thoſe things that accompany ſalvation?

To this Queſtion I ſhall give this Anſwer, *viz.* That there is ſeven ſpecial things that accompany ſalvation, and they are theſe.

1 *Know-*

1. *Knowledge.*
2 *Faith.*
3 *Repentance.*
4 *Obedience.*
5 *Love.*
6 *Prayer.*
7 *Perseverance.*

1 Knowledge is one of those special things that accompanies salvation, *John* 17. 3. *And this is life eternal, that they may know thee the onely true God, and Jesus Christ, whom thou hast sent.* Divine Knowledge is the beginning of eternal life, it is a spark of glory, it works life in the soul, it is a taste and pledge of eternal life, 1 *John* 5. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: And we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal life.* 2 Pet. 1. 3. *According as his Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.* What this Knowledge is that accompanies Salvation, I shall shew you anon.

Vide *Piscat.* on the words.

It is called eternal life. *Quia radix & origo vitæ.*

In legendis libris non quæramus scientiam, sed saporem, Bern.

In reading Books, let us not look so much for science, as a savorinesse of the truth upon our own hearts.

Secondly, faith is another of those special things that accompanies salvation. 1 *Thes.* 2. 13. *But wee are bound to give thanks*

thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to Salvation, through sanctification of the Spirit, and belief of the truth. 1 Pet. 1. 5. *You who are kept by the power of God through Faith unto Salvation.* Heb. 10. 39. *But we are not of them who draw back to perdition, but of them that believe to the saving of the soul.* John. 3. 14, 15, 16. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of man bee lifted up, that whosoever believeth in him, should not perish but have everlasting life.* Verse 36. *Hee that believeth on the Son, hath everlasting life.* Chap. 5. 24. *Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* Chap. 6. 40. *And this is the will of him that sent mee, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.* Verse 47. *Verily, verily, I say unto you, he that believeth on me hath everlasting life.*

Vide Paræus, Estium, & Gerardum on the Text.

Mark 16. 16. Act. 16. 31. Rom. 10. 9. Isa. 45. 22. Phil. 2. 8. Joh. 11. 25, 26. 1 Joh. 5. 10. All these and many more Scriptures speak out the same truth. This double asseveration, or protestation, is used only in matters of weight, & unhappy are we, that we can not believe without them.

Thirdly, Repentance is another of those choice things that accompanies salvation. 2 *Cor.* 7. 10. *For godly sorrow worketh repentance to salvation, not to bee repented of, but the sorrow of the World worketh*

worketh death. Jer. 4. 14. *O Jeruſalem, waſh thy heart from wickedneſſe, that thou mayeſt be ſaved, Acts* 11. 18. *When they heard theſe things, they held their peace and glorified God, ſaying. Then hath God alſo to the Gentiles granted repentance unto life. Mat.* 18. 3. *And Jeſus ſaid, verily I ſay unto you, except you be converted, and become as little Children, ye ſhall not enter into the Kingdome of Heaven,* Acts. 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out, when the time of refreſhing ſhall come from the preſence of the Lord.*

The very word Repent was very diſpleaſing to *Luther*, till his converſion; but afterward he took delight in the work, *Pœnitens de peccato dolet & de dolore gaudet.* To ſorrow for his ſin, and then rejoyce in his ſorrow.

Fourthly, Obedience is another of thoſe precious things that accompanies ſalvation. *Heb.* 5. 9. *And being made perfect* (ſpeaking of Chriſt) *hee became the Author of Eternal Salvation unto all them that obey him.* Pſal. 50. 23. *Whoſo offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I declare the Salvation of God.*

Vide B. *Down.* of Juſtification *l.* 3. *c.* 7.

Fifthly, Love is another of thoſe ſingular things that accompanies ſalvation, 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſſe, which the Lord the Righteous Judge ſhall give me at that day; and not to me onely, but unto them alſo that love his appearing.* James 2. 5. *Hearken my beloved Brethren, hath not God choſen the poor of this world to bee rich*

Deus nihil coronat niſi dona ſua. Aug. When God crowneth us, he doth but crown his own gifts in us.

rich in Faith, and Heirs of the Kingdome, which he hath promiſed to them that love him? 1 *Cor.* 2. 9. *It is written, eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* James 1. 12. *Bleſſed is the man that endureth temptation, for when hee is tryed he ſhall receive a Crown of life, which the Lord hath promiſed to them that love him.* Mat. 19. 28. *And Jeſus ſaid unto them, verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the Throne of his glory, yee ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael. And every one that hath forſaken Houſes or Brethren, or Siſters, or Father or Mother, or Wife, or Children, or Lands for my Name ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.* The whole is as if Chriſt had ſaid, whoſoever ſhall ſhew love to me, this way or that, in one thing or another, out of reſpect to my Name, to my Honour, mercy ſhall be his portion here, and glory ſhall be his portion hereafter.

Sixthly, Prayer is another of thoſe ſweet things that accompanies ſalvation. *Rom.* 10. 10, 13. *For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto Salvation.*

The word crown, notes to us the perpetuity of that life the Apoſtle ſpeaks of, for a crown hath neither beginning nor ending. 2 It notes plenty, the crown fetches a compaſs on every ſide. 3 It notes dignity, it notes Majeſty. Eternal life is a coronation day. It notes all joys, all delights; in a word, it notes all good, it notes all glory.

For whosoever shall call on the name of the Lord shall bee saved. Acts 2. 21. *And it shall come to passe, that whosoever shall call on the name of the Lord shall be saved.* That is, saith one, he shall be certainly sealed up to salvation. Or as another saith, He that hath this grace of Prayer, it is an evident sign and assurance to him, that hee shall bee saved. Therefore to have grace to pray, is a better and a greater mercy, than to have gifts to Prophesie, *Mat.* 7. 22. Praying souls shall finde the gates of Heaven open to them, when Prophesying souls shall find them shut against them.

Seventhly and lastly, Perseverance is another of those prime things that accompanies salvation; *Mat.* 10. 22. *And ye shall be hated of all men for my name sake, but he that endureth to the end, the same shall be saved.* Chap. 24. 12, 13. *And because iniquity shall abound, the love of many shall wax cold, but he that endureth unto the end the same shall be saved:* Rev. 2. 10. *Fear none of those things which thou shalt suffer; behold the Devil shall cast some of you into Prison, that yee may be tryed, and ye shall have tribulation ten daies. Bee thou faithful unto the death, and I will give thee a Crown of life.* Chap 3. 5. *Hee that overcometh, the same shall bee cloathed in white Raiment, and I will*

The same words you have in Mark 13. 13.

not

not blot out his name out of the book of life, but I will confesse his name before my Father and before his Angels. To him that overcometh, will I grant to sit with me in my Throne, as I also overcame, and am set down with my Father in his Throne.

A Crown without cares, feares, corrivals, envy, end.
God turns the crown of thorns into a crown of glory.
Pericula non respicit, Martyr coronas respicit, Basil.

Thus you see these seven choice things that accompany salvation. But for your further and fuller edification, satisfaction, confirmation and consolation, it will be very necessary that I shew you.

1 What knowledge that is that accompanies salvation, that borders, that touches upon salvation.

2 What faith that is that accompanies salvation.

3 What Repentance that is that accompanies salvation.

4 What Obedience that is that accompanies salvation.

5 What Love that is that accompanies salvation.

6 What Prayer that is that accompanies salvation.

7 What Perseverance that is that accompanies salvation.

I hope when I have fully opened these precious things to you, that you will be able to sit down much satisfied & cheared in a holy confidence and blessed assurance of your everlasting well being.

I ſhall begin with the firſt, and ſhew you what that knowledge is that accompanies ſalvation, that comprehends ſalvation, that touches upon ſalvation; and that I ſhall open in theſe following particulars.

The firſt Property.

1 THat Knowledge that accompanies ſalvation is a working knowledge, an operative knowledge, 2 *Cor.* 11. 6. *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give us the light of the knowledge of the Glory of God in the face of Jeſus Chriſt.* Divine light reaches the heart as well as the head. The beams of Divine light ſhining in upon the ſoul, thorow the glorious face of Chriſt, are very working; they warme the heart, they affect the heart, they new mould the heart. Divine Knowledge maſters the heart, it guides the heart, it governs the heart, it ſuſtains the heart, it relieves the heart. *Rom. 6. 6. We know that our old man is crucified with him, that the body of ſin might bee deſtroyed, that henceforth wee ſhould not ſerve ſin.* Divine knowledg puts a man upon crucifying of ſin, it keeps a man from being a Servant, a Slave to ſin, which no other knowledge can do. Under

Knowledge that ſwims in the head only, and ſinks not down into the heart, doth no more good than rain in the middle region, or than the Unicorns horn in the Unicorns head.

1 Joh. 3. 6. Whoſoever ſinneth (*viz.* cuſtomarily, habitually, delightfully) hath not ſeen him, neither known him.

Under all other knowledg, men remain ſervants to their luſts, and are taken priſoners by Satan at his will. No knowledge lifts a man up above his luſts, but that which accompanies ſalvation. The wiſeſt Philoſophers, and the greateſt Doctors, under all their ſublime notions, and rare ſpeculations, have been kept in bondage by their luſts. That knowledge that accompanies ſalvation is operative knowledge. 1 *John.* 2. 3, 4. *And hereby wee do know that wee know him, if wee keep his Commandments, he that ſaith I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him.* By keeping his Commandements, they did know that they did know him; that is, they were aſſured that they did know him. To know that we know, is to be aſſured that we know. So *James* 3. 17 *But the wiſdome that is from above, is firſt pure, then peaceable, gentle and eaſie to bee entreated; full of mercy and good fruits; without partiallity, and without hypocriſie*, Verſe 13. *Who is a wiſe man, and endued with knowledge amongſt you? Let him ſhew out of a good converſation, his works with meekneſſe of wiſdome.* Divine Knowledge fills a man full of ſpiritual activity, it will make a man work, as if he would be ſaved by his works, and yet it will make a man believe that he is ſa-

As *Socrates* and others.

He is a liar in a double reſpect. 1 In that he ſaith he hath that knowledge which he hath not. 2 In that he denies that in his works, which he affirms in his words.

Ephes. 2. 8.

Mat. 23. 14.

ved only upon the account of free grace. That knowledge that is not operative and working, will only serve to light souls to Hell, and to double damn all that have it.

The second Property.

2 THat knowledge that accompanies salvation, is transforming Knowledge, it is a metamorphising knowledge, it is knowledge that transforms, that metamorphoses the soul, 2 Cor. 3. 18. *But we with open face beholding the glory of the Lord, as in a glass are changed into the same Image, from glory to glory.* Divine light beating on the heart, warms it, and betters it; it transforms and changes it, it moulds and fashions it into the very likeness of Christ.

μεταμορφόμεθα.

The Naturalists observe, That the Pearle by the often beating of the Sun beams upon it, becomes radiant; so the often beating and shining of the Sun of Righteousness, with his Divine beams upon the Saints, causes them to glister and shine in holiness, righteousnesse, heavenly-mindedness, humblenes, *&c.* Divine light casts a general beauty and glory upon the soul, it transforms a man more and more into the glorious Image of Christ. Look as the Childe receiveth from

from his Parents, member for member, limb for limb, or as the Paper from the Preſs receiveth letter for letter, the wax from the ſeal, print for print, or as the face in the glaſſe, anſwers to the face of the man, or as Indenture anſwers to Indenture, ſo the beams of divine light and knowledge ſhining into the ſoul, ſtamp the lively Image of Chriſt upon the ſoul, and make it put on the Lord Jeſus, and reſemble him to the life. Notional knowledg may make a man excellent at praiſing the glorious and worthy acts and vertues of Chriſt; but that transforming knowledge that accompanies ſalvation, will work a man divinely to imitate the glorious Acts and vertues of Chriſt. 1 *Pet.* 2. 9. *But ye are a choſen Generation, a Royal Prieſt-hood, an holy Nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him* (τὰς ἀρετὰς, the virtues of him) *who hath called you out of darkneſſe into his marvelous light.* When God cauſes his Divine light, his marvellous light to ſhine in upon the ſoul, then a chriſtian will (ἐξαγγέλητε) Preach forth the vertues of Chriſt in an imitable practice, and til then a man under all other knowledg, will remain an incarnate Devil. When a beam of Divine light ſhined from Heaven upon *Paul*, ah how did it change & metamorphize him? how did it

A father ſtands oblig'd, not only in point of honour, but alſo by the law of nature, to receive his childe that bears his image, ſo doth Chriſt to receive thoſe that by Divine light have his Image ſtampt upon them.

Act. 9. 3. &c. Divine light layes upon a man, *Felix neceſſitas*, a happy neceſſity of obeying God, &c.

it alter and transform it? it made his rebellious ſoul obedient. *Acts 9. 6. Lord what wilt thou have me to do?* God bids him ariſe and go into the City, and it ſhould be told him what he ſhould do, and he obeys the Heavenly viſion, *Cha. 26. 19.* Divine light makes this Lion a Lamb, this Perſecutor a Preacher, this Deſtroyer of the Saints, a builder up of the Saints, this Tormentor a Comforter, this Monſter an Angel, this notorious Blaſphemer a very great admirer of God and the actings of his free grace, as you may ſee by comparing *Acts 9.* and *26.* together.

So when a ſpark of this heavenly fire fell upon the heart of *Mary Magdalen*, *Luke. 7.* O what a change, what a turn doth it make in her? Now ſhee loves much, and believes much, and repents much, and weeps much. O what a change did Divine light make in *Zacheus*, and in the Jaylor? Verily, if thy light thy knowledge doth not better thee, if it doth not change and transform thee, if under all thy light and knowledg thou remaineſt as vile and baſe as ever? thy light, thy knowledge, thy notions, thy ſpeculations will be like to fire, not on the Hearth, but in the Room, that will burn the Houſe, and the Inhabitants too; it wil be like mettle in a blind horſe that

ſerves

ſerves for nothing but to break the neck of the Rider; That Knowledge that is not a transforming knowledge, wil torment a man at laſt more than all the devils in hel; it will be a Sword to cut him, a rod to laſh him, a Serpent to bite him, a Scorpion to ſting him, and a Vulture, a Worm eternally gnawing him.

When *Tamberlain* was in his Wars, one having found and digged up a great pot of Gold, brought it to him, *Tamberlain* asked whether it had his Fathers ſtamp upon it; but when he ſaw it had the *Roman* ſtamp, and not his Fathers, he would not own it. So God at laſt will own no knowledg, but that which leayes the ſtamp of Chriſt, the print of Chriſt, the Image of Chriſt upon the heart. But that which changes and transforms the ſoul, that makes a man a new man, another man than what he was before Divine light ſhined upon him.

The third Property:

3 THat Knowledge that accompanies Salvation, is experimental knowledge, it is knowledge that ſprings from a Spiritual ſenſe and taſte of holy and heavenly things. *Cant.* 1. 2. *Let him kiſſe me with the kiſſes of his mouth, for thy loves is better than wine.* The Spouſe

דדיך
By loves, his plural loves.

Spouse had experienced the sweetnes of Christs loves; his loves, saies she, is better than wine. (Though wine is an excellent creature, an useful creature, a comfortable and delightful creature, a reviving and restorative creature.) And this draws out her heart, and makes her insatiable in longing, and very earnest in coveting, not a kiss, but kisses, not a little, but much of Christ. Her knowledge being experimental, she is impatient and restless, til she was drawn into the nearest and highest communion and fellowship with Christ. So in *Ver.* 13. *A bundle of Myrrhe is my Beloved unto mee, he shall lye all night betwixt my breasts.* Myrrhe is marvellous sweet and savoury, so is my Beloved unto me, saies the Spouse; I have found Jesus Christ to be marvellous sweet and savoury to my soul. Myrrhe is bitter to the taste, though it be sweet to the smel; so is my wel-beloved unto me saies the Spouse. I have found him to be bitter and bloody to the old man, to the ignoble and worser part of man. And I have found him to be sweet and lovely to the new man, to the regenerate man, to the noble part of man. I have found him to be a bitter and bloody enemy to my sins, and at the same time to be a sweet and precious friend unto my soul. Myrrhe is of a preserving nature,

She means all the fruits of his love, *viz.* righteousnes, holiness, joy, peace, assurance, &c.

Psal. 45. 8. Prov. 7. 17.

So *Plin. l.* 12. *c.* 15, 16, &c.

Every good man, hath in him two men. Rom. 7. 15. *vlt.* Gal. 5. 17.

nature, it is hot and dry in the second degree, as the *Naturalists* observe, so is my wel-beloved unto me, saies the Spouse, O I have found the Lord Jesus preserving my soul from closing with such and such temptations, & from falling under the power of such and such corruptions, and from fainting under such and such afflictions, *&c.* Considerable to the same purpose is that of *Phil.* 1. 9. *And this I pray that your love may abound yet more and more in knowledge and in all judgment.* The Greek word that is here rendred Judgement, properly signifies Sense, not a corporal but a spiritual sense and tast, an inward experimental knowledg of holy & heavenly things. The Apostle well knew, that all notional and speculative knowledg, would leave men on this side Heaven, and therefore he earnestly prayes that their knowledge might bee experimental, that being the knowledge that accompanies salvation, that will give a man at last a possession of salvation. Verily that knowledge that is only notional, speculative, and general, that is gathered out of books, discourses, and other outward advantages, is such a knowledg that will make men sit down on this side Salvation, as it did *Judas, Demas*, the Scribes and Pharisees, *&c.* Christ wil at last shut the door of hope, of help, of

Austin thanks God that his heart & the temptation did not meet together.

αἰσθήσει *sense* The soul hath her senses, as well as the body, and they must be exercised. Heb. 5. 14.

What is the Scholars knowledge of the strength, riches glories, & sweetnesses of far Countries obtained by Maps and Books, to their knowledge that daily see and enjoy those things?

of consolation and salvation, upon all those that knew much of him notionally but nothing feelingly, as you may see in his shutting the door of happines against the foolish Virgins, *Mat.* 25. and against those forward Professors, Preachers and workers of Miracles, *Mat.* 7. Who had much speculative knowledge, but no experimental knowledge; who had much outward general knowledge of Christ, but no special inward acquaintance with Christ.

Surgunt indocti & rapiunt cœlum, & nos cum doctrinâ detrudimur in Gehennam, Anſ.

A man that hath that experimental knowledge that accompanies salvation, will from his experience tell you, That sin is the greatest evil in the world, for he hath found it so; That Christ is the one thing necessary, for he hath found him so; That the favour of God is better than life, for he hath found it so; That pardoning mercy onely makes a man happy, for he hath found it so; That a wounded spirit is such a burthen that none can bear, for he hath found it so; That an humble and a broken heart is an acceptable sacrifice to God, for he hath found it so; That the Promises are precious Pearls, for he hath found them so; That the smiles of God will make up the want of any outward mercy, for he hath found it so; That communion with God can only make a Heaven in a Believers

Rom. 7.

Psal. 27. 4.

Psal. 63. 3.

Psal. 32. 1, 2.

Prov. 18. 14.

Psal. 51. 17.

1 Pet. 1. 4.

Psal. 4 [illegible] 6, 7.

Psal. 48. 10.

lievers heart, for hee hath found it so; that if the Spirit be pleased and obeyed, he wil be a comforter to the Soul, for he hath found it so: But if his motions and laws be slighted and neglected, he will stand far off from the soul, he will vex and gall the soul. Well souls remember this, That knowledge that is not experimental will never turne to your account; it wil only increase your guilt and torment, as it did the Scribes and Pharisees. What advantage had the men of the old world, by their knowing that there was an Ark, or by their clambering about the Ark, when they were shut out, and drowned in the flood. What doth it profit a man to see heaps of Jewels, and Pearls, and Mountains of Gold and Silver, when he is moneyles, and penniles? It is rather a torment than a comfort, to know that there is a pardon for other malefactors, but none for me; that there is bread for such and such hungry souls, but none for me, that there is water and wine, to chear, comfort, and refresh such & such, but not a sip or drop for me, my bottle is empty, & I may die for thirst, whilst others are drinking at the fountain head, that there is houses and cloaths to shelter such and such from colds, storms, and tempests whilst I lye naked with *Lazarus* at *Dives* doore exposed

Joh. 16.

Lam. 1. 16.
Isa. 36. 10, 11.

exposed to the misery of all weathers. This kind of knowledg doth rather torment men than comfort them, it does but add fuel to the fire, and make their Hell the hotter. The knowledge that Devils and Apostates have of God, Christ, and the Scriptures, *&c.* being onely notional, is so far from being a comfort to them, that it is their greatest torment, it is a worm that is eternally gnawing them, it makes them ten thousand times more miserable, then otherwise they would be: They are still a crying out, O that our light, our light were put out; O that our knowledge, our knowledge were extinguished. O that we might but change rooms, change places with the Heathens, with the *Barbarians* that never knew what we have known, O how happy would damned Devils and Apostates judge themselves in hell, if they should escape with those dreadful stripes, that shall bee eternally laid upon the backs of fools. Remember Reader, that a little heart-knowledge, a little experimental knowledge, is of greater efficacy and worth, then the highest notions of the most acutest wits. He doth well that discourses of Christ; but he doth infinitely better, that by experimental knowledge, feeds, and lives on Christ. It was not *Adams* seeing but his

Jam. 2. 19. Φρίσσουσι, signifies to roar as the Sea, and to tremble and shake horribly.

his tasting of forbidden fruit that made him miserable; and it is not your seeing of Christ, but your experimental tasting of Christ that wil make you truly happy. As no knowledge wil save you, but what is experimental, so let no knowledge satisfie you but what is experimental. Psal. 34. 8.

The fourth Property.

4 THat Knowledge that accompanies salvation is a heart-affecting Knowledge; it affects the heart with Christ and all spiritual things. O it doth wonderfully indear Christ and the things of Christ to the soul, *Cant.* 2. 5. *Stay me with Flaggons, and comfort me with Apples, for I am sick of love.* O saith the Spouse, my heart is taken with Christ, it is raised & ravished, with his love, my soul is burning, my soul is beating towards Christ; O none but Christ, none but Christ. I cannot live in my self, I cannot live in my Duties, I cannot live in external Priviledges, I cannot live in outward mercies, I cannot live in common Providences; I can live only in Christ, who is my life, my love, my joy, my Crown, my all in all. O the hearing of Christ affects me, the seeing of Christ affects me, the taste of Christ affects me, the glimmerings of Christ affect me; the more I come to know 1 John 4. 7, 8.

Plusquam mea, plusquam meus, plusquam me. Ber.

Col. 2. 3, 4. *Ignatius* cryed out, *Amo me us crucifixus*, My love, my love is crucified, &c.

know him in his Natures, in his Names, in his Offices, in his Diſcoveries, in his Appearances, in his Beauties, the more I finde my heart and affections to prize Chriſt, to run after Chriſt, to be affected with Chriſt, and to be wonderfully indeared to Chriſt. *Cant.* 5. 10. *Hee is white and ruddy, the chiefeſt of ten thouſand.* The knowledge that ſhe had of Chriſt, did ſo affect and indear her heart to Chriſt, that ſhe cannot but make uſe of all her Rhethorick to ſet forth Chriſt in the moſt lovely and lively colours. *Gal.* 6. 14. *God forbid that I ſhould glory in any thing, ſave in Chriſt Jeſus.* O God forbid that my heart ſhould bee affected or taken with any thing in compariſon of Chriſt. The more I know him, the more I like him; the more I know him, the more I love him; the more I know him, the more I deſire him; the more I know him, the more my heart is knit unto him. His Beauty is taking, his Love is raviſhing, his Goodneſs is drawing, his Manifeſtations are inciting, and his Perſon is inamoring. His lovely looks pleaſe me, his pleaſant voice delights me, his precious Spirit comforts me, his holy word rules me; and theſe things make Chriſt to be a Heaven unto me. O but now, all that notional knowledge, that ſpeculative knowledge, that

Pſal. 73. 25, 26.

leaves

leaves a man on this side salvation, never affects the heart, it never draws it, it never indears the heart to Christ, or to the precious things of Christ. Hence it is, that such men under all their notions, under all their light and knowledge, have no affection to Christ, no delight in Christ, no workings of heart after Christ.

Well Reader, remember this, if thy knowledg doth not now affect thy heart, it will at last with a witness afflict thy heart, if it doth not now indear Christ to thee, it will at last the more provoke Christ against thee; if it doth not make all the things of Christ to be very precious in thy eyes, it wil at last make thee the more vile in Christs eyes. A little knowledg that divinely affects the heart, is infinitely better than a world of that swimming knowledge, that swims in the head, but never sinks down into the heart, to the bettering, to the warming, and to the affecting of it. Therefore strive not so much to know, as to have thy heart affected with what thou knowest; for heart-affecting knowledge is the only knowledg that accompanies salvation, that wil possess thee of Salvation.

The fifth Property.

5 THat knowledg that accompanies salvation is a world-despising, a world-crucifying, and a world-contemning knowledge; it makes a man have low, poor, mean thoughts of the world; it makes a man slight it, and trample upon it, as a thing of no value. That divine light that accompanies Salvation, makes a man to look upon the world, as mixt, as mutable, as momentary; it makes a man look upon the world as a Lyar, as a deceiver, as a flatterer, as a murtherer, and as a Witch, that hath bewitched the souls of thousands to their eternal overthrow, by her golden offers and proffers. Divine knowledg put *Paul* upon trampling upon all the bravery and glory of the world. *Phil.* 3. 4, to 9. I shall only transcribe the seventh and eighth verses, and leave you to turn to the rest. *But what things were gain to me, those I counted losse for Christ. Yea doubtlesse, and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung,* (σκυβαλα, Dogs dung, or Dogs meat, course and contemptible) *that I may win Christ.* Divine knowledg raises his heart so high above

2 Cor. 5. 15. Divine Knowledge made the Apostle easily overlook all the world, as a man doth easily overlook other things, that looks to finde a Jewel, a Pearl of price, &c.

Κυσίβαλα. *Dicuntur quasi,* σίβαλα *amicæ quæ canibus projiciuntur.*

above the world, that hee looks upon it with an eye of scorn and disdain, and makes him count it as an excrement, yea as the very worst of excrements, as dogs dung, as dogs meat. Of the like import is that of *Heb.* 10. 34. *For yee had compassion of me in my Bonds, and took joyfully the spoiling of your goods, knowing in your selves, that yee have in Heaven a better, and an enduring substance.* Divine knowledge wil make a man rejoyce when his enemies make a bone-fire of his goods. This man hath Bills of exchange under Gods own hand, to receive a pound for every penny, a million for every mite, that hee loses for him. And this makes him to rejoyce, and to trample upon all the glory of this world, as one did upon the Philosophers Crown. Mat. 19. 27. to *ult.*

It was heavenly knowledg that made *Moses* to disdain and scorn the pomp and pleasures, the bravery and glory, the riches and advantages of *Ægypt* and *Æthiopia* too, as some Writers observe. So when a beam of divine light had shined upon *Zacheus*, O how doth it work him to part with the world, to cast off the world, to slight it and trample upon it, as a thing of naught. *And Zacheus stood and said unto the Lord, behold Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by* Heb. 11. 24, 25, 26. *Greek* Crown, a great one. Luk. 19. 2. to 10

false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, for so much as he also is the Son of Abraham. Before the candle of the Lord was set up in *Zacheus* soul, he dearly loved the world, he highly prized the world, he eagerly pursued after the world; he would have it right or wrong, his heart was set upon it, he was resolved to gather riches, though it was out of others ruines. I, but when once he was divinely enlightned, hee throws off the world, hee easily parts with it, hee sets very light by it, he looks with an eye of disdain upon it. His knowledg lifts him up above the smiles of the world, & above the frowns of the world, the world is no longer a snare, a bait, a temptation to him; he knows that it is more to bee a Son of *Abraham* (that is, to bee taken into Covenant with *Abraham*, to tread in the steps of *Abrahams* faith, as Children tread in the steps of their fathers, and to lye and rest in the bosom of *Abraham*, as Sons do in their Fathers bosomes) than to be rich, great, and honourable in the world. And this made him shake hands with the world, and say to it, as he to his Idols. *Get you hence, for what have I more to do with you?* Verily, that light, that knowledge, will never lead thee to Heaven, it will never

Many Turks & Heathens will rise in judgement against those Professors that act not as *Zacheus* did.

Rom. 4. 12. 16. & 9. 1.

Isa. 30. 22. Hos. 14. 8.

never poſſeſs thee of ſalvation, that leaves thee under the power of the world, that leaves thee in league and friendſhip with the world. If thy knowledge doth not put the world under thy feet, it will never put a Crown of Glory upon thy head. The Church hath the Moon under her feet (*Rev.* 12. 1.) that is cloathed with the Sun, and that hath a Crown upon her head.

1 Joh. 2. 15. Jam. 4. 4.

Ah knowing ſouls! knowing ſouls! do not deceive your ſelves; verily, if you are cloathed with the comelineſs and righteouſneſs of the Son, which is Jeſus Chriſt, and have a Crown of victory, and glory upon your heads, you will have the Moon under your feet, you will tread and trample upon the traſh of this world; all the riches, glories, and braveries of this world wil be under your feet, in reſpect of your non-ſubjection to it, and your holy contempt of it. If thy knowledge doth not inable thee, to ſet thy feet upon thoſe things that moſt ſet their hearts; thou art undone for ever, thy knowledg wil be ſo far from liſting thee up to Heaven, that it wil caſt thee the lower into Hel. Therefore let no knowledge ſatisfie thee, but that which liſts thee above the world, but that which weans thee from the world, but that which makes the world a foot-ſtool. This knowledge,

this light wil at laſt lead thee into everlaſting light.

The ſixth Property.

6 THat Knowledge that accompanies Salvation is ſoul-abaſing, ſoul-humbling Knowledge; it makes a man very, very little, and low in his own eyes, as you may ſee in the moſt knowing Apoſtle, *Epheſ* 3. 8. *Unto me who am leſſe than the leaſt of all Saints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.* Pauls great light makes him very little; though he was the greateſt Apoſtle, yet he looks upon himſelf as leſs than the leaſt of all Saints.

ἐλαχιστοτέρῳ A Comparative made of a Superlative

Of all the Evangeliſts, *John* was moſt ſharp-ſighted, moſt Eagle-eyed, he had the cleareſt ſight of Chriſt, hee lay moſt in the boſome of Chriſt, he knew moſt of the minde of Chriſt, he had the fulleſt manifeſtations and revelations of Chriſt; and yet, O how little, how low is *John* in his own eyes? *John* 1. 26. 27. *John anſwered them, ſaying: I baptize with water, but there ſtandeth one among you, whom yee know not, hee it is, who coming after me, is preferred before me, whoſe ſhooes latchet I am not worthy to unlooſe.* In this phraſe, *John* alludes to the Cuſtome of the *Hebrews*,

John in the Hebrew ſignifies the Grace of God.

This Barbarian ſaid the Philoſopher, hath compriſed more in three lines, than we have done in all our voluminous diſcourſes.

Mat. 11. 9, 10, 11.

Hebrews, those among them which were more noble than others, had Boyes who carried their shooes, and untyed them when they laid them by. O, sayes *John*, I am a poor, weak, worthlesse Creature, I am not worthy to be admitted to the meanest, to the lowest service under Christ, I am not worthy to carry his shooes, to unloose his shooes. After *Peter* had been in the Mount, and instructed and enlightned by Christ, he cryes out, *Depart from mee O Lord, for I am a sinfull man.* (Ἀνὴρ ἁμαρτωλὸς) A man, a sinner, a very mixture and compound of dirt and sin, of vileness and baseness, as you may see in comparing *Mat.* 17. 1. to 5. *Luke.* 5. 8. *Abraham* under all his light and knowledge, acknowledges himself to be but dust and ashes. *Jacob* under all his knowledge, acknowledges himself to bee less than the least of all mercies. *David* under all his knowledge, acknowledges himself to be a worm, and no man; he acknowledges himself to be foolish and ignorant, and as a beast before the Lord. *Job* under all his knowledge, acknowledges that he hath much reason to abhor himself in dust and ashes. *Agur* was very good, and his knowledge very great, and yet under all his knowledge, O how doth he vilifie, yea, nullifie himself? *Surely* (saith hee) *I am*

Christ wonderfuly extols *John* Sayes Christ, he is a Prophet, yea, and more then a Prophet, yea, a greater is not born of women. But the greatest wonder of all is, that *John* is so low in his own eies.

Gen. 18. 27.

Gen. 32. 10.

Psal. 22. 2. & 73 22.

Job 42. 1, to 5.

more

Pro. 30. 1. to 4.

more bruitiſh then any man, and have not the underſtanding of a man. I neither learned wiſdome, nor have the knowledge of the holy. The Evangelical Prophet *Iſaiah* under all his Knowledge and Viſions, which were very great and glorious, acknowledges himſelf to bee *a man of unclean lips; and to dwell in the midſt of a people of unclean lips.* Divine and Heavenly knowledge brings a man near to God, it gives a man the cleareſt and the fulleſt ſight of God; and the nearer any man comes to God, and the clearer Viſions he hath of God, the more low and humble will that man lye before God. None ſo humble as they that have neareſt communion with God. The Angels that are near unto him, cover their faces with their wings in token of humility. Divine knowledg makes a man look inwards, it Anatomizes a man to himſelf; it is a glaſs that ſhews a man the ſpots of his own ſoul, and this makes him little and low in his own eyes.

Iſa. 6. 1. to 11.

The light that the Moon borrows from the Sun, diſcovers her own ſpots, & makes them the more conſpicuous. Iſa. 6.

In the beams of this Heavenly light, a Chriſtian comes to ſee his own pride, ignorance, impatience, unworthineſs, conceitedneſs, worthleſneſs, frowardneſs, and nothingneſs. That Knowledge that ſwells thee, will undoe thee; that Knowledge that puffs thee; will ſink thee; that Knowledge that makes thee de-

When a beam of Divine light had ſhined upon *Auguſtin*, he

delightful in thy own eyes, will make thee despicable in God and good mens eyes. 1 *Cor.* 8. 1, 2. *Knowledge puffeth up.* (That is, notional Knowledge, speculative Knowledge, Knowledge that ripens a man for destruction, that will leave him short of salvation; this Knowledge puffs and swells a man, and makes him think himself something, when he is nothing) *And if any man thinketh that hee knoweth any thing, he knoweth nothing yet as he ought to know,* saith the Apostle.

Will not that Philosopher rise in judgment against many of our high-flowne Professors, (who swell, who look big, and talk big under their notional Knowledge) who said under all his Knowledge (which was very great) *Hoc tantum scio, quod nihil scio*) *This onely doe I know, that I know nothing.* Well, if that Knowledge thou hast, be that Knowledg that accompanies Salvation, it is a soul-humbling, and a soul-abasing Knowledge; if it bee otherwise, then will thy knowledge make thee both a Prisoner and a Slave to the Devil at once.

cryed out, *Teneo in memoria, scribo in charta, sed non habeo in vita.* Gal. 6. 3. Many in these dayes are like the *Chineses,* who use to say, That they only did see with two eies, all others but with one.

The

The seventh Property.

7 THat knowledg that accompanies Salvation, is an appropriating knowledge; a knowledge that appropriates and applies spiritual, and heavenly benefits to a mans own particular soul. As you may see in *Job*, *my Redeemer lives, and my Witnesse is in Heaven, and my Record is on high.* So *David*, *the Lord is my portion*, in *Psal.* 18. 2. he useth this word of propriety eight times together, *The Lord is my Rock and my Fortresse, and my Deliverer, my God, my Strength, in whom I will trust, my Buckler, and the Horn of my salvation, and my high Tower.* So the Spouse, *my Beloved is mine, and I am his.* So Thomas, *My Lord and my God.* So Paul, *I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved mee, and gave himself for me.* Applicatory Knowledge is the sweetest Knowledge, it revives the heart, it chears the spirits, it rejoyces the soul, it makes a man go singing to duties; and go singing to his Grave, and singing to Heaven. Whereas others, (though Gracious) that want this Applicatory knowledge, have their

Job 19. 25. & 16. 19. Psal. 16. 5.

Cant. 2. 16. John 20. 28.

This is the pith and power of heavenly knowledge, to appropriate Christ to a mans self.

their hearts ful of fears, and their lives ful of sorrows, and so go sighing and mourning to Heaven.

But lest any precious soul should turn this truth into a sword to cut and wound himself, let me desire him to remember that every believer that hath such knowledge that accompanies salvation, hath not this applicatory Knowledge that makes so much for the souls consolation, and that doth accompany some mens salvation (I say not all mens salvation.) If thou findest thy knowledg to be such a knowledge, as is before described in the six former particulars, though thou hast not attained to this applicatory knowledge, yet hast thou attained to that knowledge that accompanies salvation, and that wil (my soul for thine) give thee a possession of salvation. This applicatory knowledge that accompanies salvation, is only to be found in such eminent Saints that are high in their communion with God, and that have attained some considerable assurance of their interest in God. Many mens salvation is accompanied with an applicatory knowledge, but all mens salvation is not accompanied with an applicatory knowledg of mans particular interest in Christ and those blessed favours and benefits that comes by him: thy Soul may bee safe,

Those that have a blemish in their eye, think the sky to be ever cloudy, and nothing is more common to weak spirits, than to be criticizing & contending, &c.

It is commonly said of knowledge (*Non habet inimicum præter ignorantem*) that it hath not a greater enemy than ignorance, &c.

A man doth not attain to health by reading *Galen* or *Hippocrates's* Aphorisms but by the practicall application of them, to remove his diseases. You know how to apply it.

safe, and thy Salvation may bee sure, though thou hast not attained unto this appropriating knowledge; but thy life cannot bee comfortable without this appropriating Knowledge. Therefore if thou hast it not, labor for it as for life, it is a pearl of price, and if thou findest it, it wil make thy soul amends for all thy diging, seeking, working, sweating, weeping, *&c.*

The eighth Property.

8 THat knowledge that accompanies Salvation, is accompanied and attended with these things.

The first Attendant.

1 THat knowledg that accompanies salvation, is attended with holy indeavours, and with heavenly desires, thirstings, and pantings after a further knowledge of God, after clearer visions of God, *Prov.* 15. 14. *The heart of him that hath understanding seeketh knowledge, but the mouth of fools feedeth on foolishnesse.* The Hebrew word that is here rendred *seeketh* (*Jebakkesh*) is in *pihil*, and signifies *an earnest and diligent seeking*, to seek as an hungry man seeks for meat, or as a covetous man for gold, the more he hath, the more hee desires; or

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as a condemned man ſeeks for his pardon, or as a diſeaſed man ſeeks for his cure. The word in the Text is from a root (*Bakaſh*) that ſignifies to *ſeek ſtudiouſly, laboriouſly, induſtriouſly*, to ſeek by ſuing, praying, enquiring, and walking up and down, that we may find what wee ſeek. So in that *Pro.* 18. 15. *The heart of the prudent getteth knowledge, and the ear of the wiſe ſeeketh knowledge.* A man that divinely knows, will ſet his heart and his ear, his inward & outward man to know more and more. Divine knowledge is marvellous ſweet, pleaſing, comforting, ſatisfying, refreſhing, ſtrengthning, and ſupporting; and ſouls that have found the ſweetneſs and uſefulneſs of it, cannot but look and long, breathe and pant after more and more of it. The newborn Babe doth not more naturally, and more earneſtly long for the breaſts, than a ſoul that hath taſted that the Lord is gracious, doth long for further, and further taſtes of God. *David* under all his knowledge, cryes out, *I am a ſtranger in the Land, hide not thy Commandments from me. Open mine eyes, that I may behold wondrous things out of thy Law.* *Job* under all his knowledge, which was very great, cries out, *That which I ſee not, teach thou me: if I have done iniquity, I will do no more.*

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Seeketh as men do for hid treaſure.

1 Pet. 2. 2, 3.

Pſa. 119. 18, 19

Job 34. 32.

The

The second Attendant.

A Second thing that attends and accompanies that knowledge that accompanies salvation, is holy endeavours, to edifie others, to instruct others, to enlighten and inform others in the knowledge of spiritual and Heavenly things. Heavenly light cannot bee hid under a bushel; you may as easily hinder the Sun from shining, as you may hinder a gracious soul from diffusing and spreading abroad that knowledge and light that God hath given him. Divine light in the soul is like a light in a bright Lanthorn, that shines forth every way, or like a light in a room, or on a Beacon, that gives light to others. A Christian that divinely knows, is like the Lamp in the story, that was alwaies burning and shining and never went out. So in *Gen.* 18. 17, 19. *and the Lord said, shall I hide from Abraham that which I do? for I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to doe Justice and Judgement, that the Lord may bring upon Abraham, that which hee hath spoken of him.* He that communicates his knowledge to others, shall bee both of Gods Court and Council; he shall lye in the bosome

The way to get more knowledg is to communicate that we have, according to that *Habenti dabitur.*

Thus did *Philip* of *Bethsada* John 1. 45. Thus did the woman of *Samaria*, John 4. 28, 29. Thus did the Spouse, Cant. 5. 10, to *ult.* Thus did that Seraphical Preacher, St. *Paul* Acts. 26. 29.

boſom of God, he ſhall know the ſecrets of God. *Prov.* 15. 7. *The lips of the wiſe diſperſe knowledge, but the heart of the fooliſh doth not ſo.* The Hebrew word that is here rendred Diſperſe, is a Metaphor taken from Seedſ-men ſcattering abroad their ſeed in the furrowes of the field. Heavenly knowledg is very ſpreading and diffuſive, it is like the Sun; the Sun caſteth his beams upward and downward, upon good, and upon bad; ſo divine light in a gracious ſoul will break forth for the advantage and profit of friends and enemies, of thoſe that be in a ſtate of Nature, and of thoſe that be in a ſtate of Grace. *Acts* 4. 18, 19, 20. *And they called them, and commanded them not to ſpeake at all, nor teach in the Name of Jeſus. But Peter and John anſwered, and ſaid unto them, whether it be right in the ſight of God to hearken unto you, more than unto God, judge yee. For wee cannot but ſpeak the things that we have ſeen and heard.* The Bee doth ſtore her Hive out of all ſorts of Flowers for the common benefit; ſo a Heavenly Chriſtian ſucks ſweetneſs out of every mercy, and every duty; out of every Providence, and out of every Ordinance; out of every promiſe, and out of every priviledge, that he may give out the more ſweetneſs to others. *Lilmod lelammed, Wee therefore*

Auguſtine accounted nothing his own, that he did not communicate to others.

Oppoſition is the black Angel that dogs the Goſpel at the heels. Divine knowledge is like new wine, it muſt have vent, it is heavenly fire, that will break forth. Jer. 5. 14. & 10. 9.

learn, that we may teach, is a Proverb among the Rabbins. *And I doe therefore lay in, and lay up* (saith the Heathen) *that I may draw forth again, and lay out for the good of many.* This Heathen will rise in Judgement against those that monopolize knowledge to themselves, that imprison their light within their owne breasts, lest others should out-shine and darken them.

Socrates, &c.

Synesius speaks of some, who having a treasure of rare abilities in themselves, would as soon part with their hearts, as with their conceptions. Verily such men are far off from that Knowledge that accompanies salvation, for that knowledge wil make a man willing to spend, and be spent for the edification, consolation, and salvation of others. *Prov.* 10. 21. *The lips of the Righteous feed many.*

Some such there be in these dayes.

2 Cor. 6 10. Gal. 4. 19.

The third Attendant.

3 A Third thing that attends and accompanies that knowledge that accompanies salvation is holy zeal, courage and resolution for God. Divine Knowledge makes a man as bold as a Lyon. *Dan.* 11. 32. *And such as doe wickedly against the Covenant, shall bee corrupt by flatteries: but the people that doe know their God shall bee strong, and do exploits.*

Prov. 28. 1.

exploits. So *Prov.* 24. 5. *A wise man is strong, yea, and a man of knowledge increaseth strength*, or, *He strengtheneth might*, as it is in the Hebrew. Divine Light makes a man ful of mettle for God, it makes the soul Divinely fearless, and careless. *Josh.* 24. 15. *Chuse you whom you will serve, I and my houshold will serve the Lord.* Come what will of it, we will never change our master, nor quit his service.

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In strength
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כח

Those beams of light that shined in upon *Chrysostome*, did so heat and warm his heart, that hee stoutly tells *Eudoxia* the Empress. That for her covetousness shee would be called a second *Jezabel*: whereupon she sent him a threatning message; to which he returned this answer: *Goe tell her* (Nil nisi peccatum timeo) *I fear nothing but sin.*

The heavenly light & knowledge that the Prophets & Apostles had, made them very zealous and couragious for their God, in the face of all difficulties and deaths, as might be shewed in very many Scriptures.

A Prophetical man in the Ecclesiastical History, went to the Pillars a little before an Earth-quake, & bid them stand fast, for they should shortly be shaken, Ah Christians, there is an Earth-quake a coming, and therefore as you would stand fast, as you would not have any Earthquakes to make your hearts quake, get this zeal and courage that attends Divine Knowledge, and then you shall in the midst of all Earth-quakes, be as Mount *Zion* that cannot be removed.

Psal. 125. 1, 2.

They that write the ſtory of the Travels of the Apoſtles, report, that *Simon Zelotes*, Preached here in *England*. Ah *England, England*, if ever thou neededſt ſome Zelotes, it is now. O how ſecure, how dull, how drowſie, how ſleepy in the midſt of dangers art thou? For this and other of thy abominations, I deſire my ſoul may weep in ſecret.

Epiphanius ſaith that *Elijah* ſucked fire out of his mothers breaſts, There are very few ſuch *Elijahs* in theſe daies.

The fourth Attendant.

4 THe fourth and laſt thing that attends or accompanies that knowledge that accompanies ſalvation, is Faith and confidence in God. *Pſalm.* 9. 10. *They that know thy Name will put their truſt in thee; for thou, Lord haſt not forſaken them that ſeek thee.* 2 Tim. 1. 12. *For the which cauſe I alſo ſuffer theſe things, nevertheleſſe I am not aſhamed; for I know whom I have believed, and I am perſwaded that hee is able to keep that which I have committed unto him againſt that day.* I ſhall not inlarge upon this Branch, becauſe I ſhall ſpeak at large concerning Faith; in the next particular.

Knowledge and Faith are twins, they live & lodg & act together; they are two Lovers, that may be diſtinguiſhed one from another, but they cannot be ſeparated one from another.

And thus I have ſhewed you from the Scriptures, what that knowledge is that accompanies Salvation.

Now the ſecond thing that I am to ſhew

shew you, is, What that Faith is that accompanies Salvation. I have formerly shewed you, that Faith doth accompany salvation; but now I shall shew you what Faith that is, that doth accompany Salvation, and that I shall do by Divine assistance thus,

First, That Faith that accompanies Salvation, that comprehends Salvation, that will possess a man of Salvation, is known,

1 By the Objects about which it is exercised. And

2 By the Properties of it.

Fides est interdum id quod credimus, interdum id quo credimus. Aug.

First, By the Objects about which it is exercised. Now the Objects of Faith are these.

The first Object of Faith.

First, THE Person of Christ is the Object of Faith; it is Christ in the promises that Faith deals with. The Promise is but the shell, Christ is the kernel; the Promise is but the Casket, Christ is the Jewel in it; the promise is but the field, Christ is the treasure that is hid in that field; the Promise is a ring of Gold, and Christ is the Pearl in that Ring; and upon this sparkling, shining Pearl, Faith delights most to look. *Cant.* 3. 4. *It was but a little that I passed from them,*

Christ as Redeemer, is the mediate Object of faith, & God is the ultimate; for we believe in God thorow Christ. Rom. 6. 11. 1 Pet. 1. 21. 2 Cor. 3. 4. Faiths Motto is *Nolo benedictionem tuam sed te.*

them, but I found him whom my ſoul loveth. I held him, and I would not let him go, until I had brought him into my Mothers houſe, and into the Chamber of her that conceived mee. So *Cant.* 7. 5. *The King is held in the Galleries.* Faith hath two hands, and with both ſhe layes earneſt and faſt hold on King Jeſus. Chriſts beauty and glory is very taking and drawing; Faith cannot ſee it, but it will lay hold on it. Chriſt is the principal object about which Faith is exerciſed, for the obtaining of Righteouſneſs, and everlaſting happineſs. *Acts* 16. 30, 31. *And the Jaylor ſaid: Sirs, what muſt I do to be ſaved? And they ſaid, believe on the Lord Jeſus Chriſt, and thou ſhalt bee ſaved.* Chriſt is in a world of Scriptures held forth to bee the Object about which Faith is moſt converſant; and the more Faith is exerciſed upon the perſon of Chriſt, the more it buds and bloſſoms, like *Aarons* Rod. Faith looks upon him as the expreſſe Image and Character of his Father; Faith beholds him as the chiefeſt of ten thouſand; Faith ſees him to be the moſt glorious Object in all the World.

Not but that the Father is alſo the Object of Believers Faith Joh. 14. 1. Iſa. 63. 15, 16. with many other Scriptures. But Chriſt is the Object held forth by the Father, for our faith to cloſe with, in reſpect of our Juſtification and ſalvation. God is *(Objectum ultimum fidei)* the ultimate or higheſt Object of Faith, and Chriſt *(Objectum mediatum)* the mediate object thereof.

The

The second Object of Faith.

Secondly, THe second Object that faith is exercised about, is the Righteousnesse of Jesus Christ. *Phil.* 3. 9. *I desire to be found in Christ, not having my own Righteousnes, which is of the Law, but that which is through the faith of Christ, the Righteousnesse which is of God by Faith.* *Paul* would not bee found in a legal Righteousnes, for he knew all his legal righteousnes was but as filthy rags; all his legal righteousnes sowed together, would but make up a Coat of patches, a Beggars Coat that is good for nothing but to bee cast away; therefore he desired to bee found in the righteousnes of Christ by faith. Hee knew that Christs Righteousnes was a pure righteousnes, a spotles righteousnes, a matchles Righteousnes, a compleat Righteousnes, a perfect righteousnes, an absolute righteousnes, a glorious righteousnes. Faith loves to fixe her eye upon that rich and royal Robe, that blameles and spotles righteousnes of Christ, wherewith the soul stands gloriously cloathed before God, as being all fair, as being without spot or wrinkle in Divine account. O it is the Actings of faith upon this blessed Object, this glori-

Isa. 64. 6.

Col. 2. 10. Cant. 4. 7. Rev. 14. 5. Ephes. 5. 27.

ous righteousnes of Christ, that makes a man familiar and bold with God, that makes a man active and resolute for God, that strengthens a man against temptations, that supports a man under afflictions, that makes a man long for the day of his dissolution, that makes him prefer his Coffin above a Princes Crown, the day of his death, above the day of his birth, that makes him triumph over sin and Satan, Hell and wrath. *Adams* righteousnes was but the righteousnes of a Creature, but the righteousnes about which faith is exercised, is the righteousnes of a God. *Adams* righteousnes was a mutable righteousnes, a righteousnes that might bee sinned away; but the righteousnes that a Believers faith is exercised about, is an everlasting righteousnes, a righteousnes that cannot be sinned away. *Prov.* 8. 18. vide *Dan.* 9. 24. *Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting Righteousnes, and to seal up the Vision and Prophesie, and to annoint the most holy.* Psal. 119. 142. *Thy Righteousnes is an everlasting Righteousnes, and thy Law is the Truth.* The righteousnes of *Adam* was a righteousnes subject to shaking, and wee know that

Rom. 3. 21. & 10. 3.

2 Cor. 5. 21.

The righteousnes of Angels is but the righteousnes of creatures, but the righteousnes that the Saints are cloathed with is the very righteousnes of God; and in this respect the meanest Saint is more excellent and glorious than the most glorious Angel.

that Satan did ſhake all his righteouſneſs about his ears, as I may ſay. O but that glorious Righteouſneſſe about which Faith is converſant is an unſhaken righteouſneſs, a righteouſneſs that cannot bee ſhaken. *Pſal.* 36. 6. *Thy righteouſneſſe is like the great Mountains*, or rather as it is in the Hebrew, *Thy Righteouſneſs is like the Mountains of God.* What more ſtable than a Mountain? and what Mountain ſo ſtable as the Mountain of God? The Mountains cannot be ſhaken, no more can that glorious righteouſneſs of Chriſt, about which a Believers faith is exerciſed. *Adams* righteouſneſs was a low righteouſneſs, a righteouſneſs within his own reach, and a righteouſneſs within Satans reach; it was not ſo high, but *Adam* could lay his hand upon it, as I may ſay; it was not ſo high, but Satan could reach to the top of it, yea to the over-topping of it, as we have all found by woeful experience. O but that righteouſneſs that faith is converſant about, is a righteouſneſs of ſuch a height, as that neither Satan, nor the world can reach to it: *Pſal.* 71. 15, 16, 19. *My Mouth ſhall ſhew forth thy righteouſneſſe, and thy Salvation all the day: for I know not the numbers thereof. I will goe in the ſtrength of the Lord God, I will make mention of thy Righteouſneſſe, even of*

כחדרי אל

The Hebrew uſeth to note excellent things, by adding the Name of God, as Cedars of God, Pſal. 80. 11. Rivers of God. Pſal. 65. 10. Wraſtlings of God. Gen. 30. 5. Harps of God. Rev. 15. 2.

of thine onely. Thy righteouſneſſe alſo, O God, is very high, who hath done great things. O God, who is like unto thee?

Rom. 3. 28. This glorious Righteouſneſſe of Chriſt about which faith is buſied, is called The Righteouſneſſe of Faith, becauſe Faith apprehends it, and applies it, and feeds upon it, and delights in it. *Rom.* 4. 13. *For the Promiſe that hee ſhould bee the Heir of the World, was not to Abraham or to his ſeed therow the Law, but thorow the Righteouſneſs of Faith*, Chap. 9. 30. *What ſhall wee ſay then? That the Gentiles which followed not after Righteouſneſſe, have attained to Righteouſneſſe, even the Righteouſneſſe which is of Faith.* The Righteouſneſs of Chriſt, about which Faith is imployed, is called the Righteouſneſs of Faith, becauſe Faith puts on this Righteouſneſs upon the Soule: Faith wraps the Soul up in this Righteouſneſs of Chriſt, and ſo Juſtifieth it before God inſtrumentally. The actings of Faith on this glorious Righteouſneſs, doth moſt ſtrengthen the ſoul. *Iſa.* 45. 24. *Surely ſhall one ſay, in the Lord have I Righteouſneſs and Strength.* The actings of Faith on this bleſſed Righteouſneſs, doth moſt glad and rejoyce the Soul. *Iſa.* 61. 10. *I will greatly rejoyce in the Lord, my ſoul ſhall bee joyful in my God, for hee hath cloathed me with the garment*

Rom. 10. 6. But the righteouſneſs which is of Faith, *i.e.* which is apprehended by faith, &c.

Mark, Faith is only the Inſtrument, it cannot be the ſubſtance of that righteouſneſs, as it were, whereby we are juſtified and ſaved,

ment of ſalvation, hee hath covered me with the robe of Righteouſneſſe. The actings of Faith upon this compleat Righteouſneſs of Chriſt, renders ſouls Juſt and Righteous, Pure and Holy, in the account of God. *Rom.* 10. 4. *For Chriſt is the end of the Law for Righteouſneſs, to every one that believeth.* Chriſt fulfils the Law for Believers, and they by believing do fulfil the Law in him; and ſo Chriſt by doing, and they by believing in him that doth it, do fulfil the Law, and ſo are reputed fair and ſpotleſſe, compleat and perfect, before the Throne of God. Faiths putting this Righteouſneſs on the ſoul, brings downe bleſſings upon the ſoul: When *Jacob* had put on his elder Brothers garment, he carried the bleſſing away. The actings of Faith upon this peerleſs righteouſneſs of Chriſt, brings down the bleſſing of peace, and the bleſſing of joy, and the bleſſing of remiſſion of ſins; and in a word, all other bleſſings that contributes to the making us bleſſed here, and happy hereafter, *&c.*

1 Becauſe it is imperfect. 2 The acts of Faith are tranſient. 3 Then ſhould man have ſomething within him wherof to boaſt 4 Faith is a part of inherent holineſs. 5 Then ſome men ſhould be juſtified more, and ſome leſſe, according to the different meaſures of faith in them. Gen. 27. 15. Rom. 5. 1. 1 Pet. 1. 8. Act. 10. 43.

The

The third Object of Faith.

Thirdly, THe third Object that faith is exercised about, is the precious promises, which are a Christians *Magna Charta*. As every precious stone hath an egregious vertue in it, so hath every Promise: The promises are a precious Book, every leaf drops Myrrhe and Mercy; and upon these precious Promises, precious Faith looks and lives. From these Brests Faith sucks comfort and sweetness. *Psal.* 119. 49. 50. *Remember thy Word*, (that is, *thy Promise*) *unto thy Servant, upon which thou hast caused mee to hope. This is my comfort in my affliction, for thy Word hath quickned mee.* So in *Psal.* 27. 13. *I had fainted, unlesse I had believed to see the goodness of the Lord, in the Land of the living.* Heb. 11. 13. *These all dyed in Faith (or according to Faith) not having received the promises, but having seen them a farre off, and were perswaded of them, and embraced them* (or as the Greek hath it, *saluted* them by faith, they kissed the promises, and kissed Christ in the Promises) *and confessed that they were Strangers, and Pilgrims on the Earth.* It would be an endless thing to shew you, how the Faith of the Patriarks, Prophets, Apostles,

2 Pet. 1. 4. Mark, the whole word of God is the Object of Faith, but the promises more especially are the prime Object about which faith is most conversant.

κατιπίςιν, i.e. Persevering in faith, ἀσπασάμενοι. Some think that it is an allusion to the custome of saluting one another, by embracing, or laying old of each other.

Apostles, and other Saints, have been acted and exercised upon promises of Sanctification, upon promises of Justification, upon promises of Salvation, upon promises of Glorification, upon promises of Protection, upon promises for Direction, upon promises for Supportation, &c. Look as the Lamp lives upon the Oyl, and the Child upon the Brests, so doth Faith upon the Promises. For the further advantage and comfort of your souls, in eyeing the Promises, let me give you these two sweet hints.

First, In your looking upon the Promises, minde most, eye most Spiritual Promises, absolute Promises, *viz.* Those and such like that you see in the Margent. These spiritual and absolute promises are of neerest and greatest concernment to you; these carry in them most of the heart of Christ, the love of Christ, the good will of Christ; these are of greatest use, to satisfie you and to settle you when you are wavering, to support you, when you are falling, to reduce you, when you are wandring; to comfort you, when you are fainting; to counsel you, when you are staggering, &c. Therefore make these your choicest and your chiefest companions, especially when it is night within your souls, when you

Jer. 2. 40, 41. Ezek. 11. 19, 20 & 36. 25, 26, 27. Isa. 42. 1. Ezek. 20. 41, 42, 43. Psal. 91. 15. Isa. 65. 24. Jer. 33. 3. Isa. 32. 15. Ezek. 34. 30, 31 with many others of the like import.

you are ſenſible of much ſin, and but a little grace, of much corruption, but of little conſolation, of much deadneſs, but of little quickneſs, of much hardneſs, but of little tenderneſs, of many fears, and but a little Faith. The Jews under the Law, had more temporal promiſes than ſpiritual, but we under the Goſpel, have far more ſpiritual Promiſes than temporal; therefore ſit down at this fire and be warmed; drink of theſe ſprings, and be ſatisfied, taſte of theſe delicates, and be cheared. Let the eye of faith be caſt upon all the promiſes, but fixt upon ſpiritual Promiſes, upon abſolute Promiſes; they will have the greateſt influence upon the heart to holineſs, and to prepare it for everlaſting happineſs.

Spiritual & abſolute promiſes, are the moſt precious Mines to inrich you; in them you wil findthe greateſt Pearls of price.

Looke not onely upon ſome of the riches, the Jewels, the Pearls, that bee wrapped up in the Promiſes, but enlarge and expatiate your underſtandings to an effectual contemplation of all thoſe riches and treaſures that God hath laid up in the Promiſes. Caſt not the eye of your Faith, only upon one beam of the Sun, but endeavour to ſee all the beams of the Sun: Look not upon one branch of the tree of life, but upon every branch of that Tree; look not upon one bunch of the Grapes of *Canaan*, but look upon the whole Land. As underſtanding

Haman took notice, yea, and would have his friends take notice of all his greatneſs, honours, & riches, Eſt. 5. 10, 11, 12 & will not you ſtir up your

Heirs

Heirs, when they come to read over their evidences and Writings, they will ſee what they have in houſes, what in Goods, what in Lands, what in Mony, what in Jewels, what at home, what abroad. They will not ſit down, and ſay: Well, wee finde in our evidences that ſuch and ſuch Land is ours, and look no further; no, no, they will look all over, and take exact notice of every thing; they will ſay, We have ſo much Land, and ſo much Mony, &c. O beloved, there is much Marrow and Fatneſs, there is much Hony and Sweetneſs, much Grace and Glory wrapped up in the Promiſes. O preſs them, and oppreſs them, till you have got forth all the riches and ſweetneſs that is in them.

hearts to ſee all thoſe riches & pleaſures that be in precious promiſes?

Ah Chriſtians, did you this, God would be more honoured, the Promiſes more prized, your graces more ſtrengthned, your fears more abated, your hearts more warmed and engaged, and your lives more regulated, and Satan more eaſily and frequently vanquiſhed. And ſo much for this third Object, about which Faith is exerciſed.

The

The fourth Object of Faith.

2 Tim. 4.8. Faith antecedents glory.

Fourthly, THe fourth Object (and laſt that I ſhall mention) that Faith is ſet and fixed upon, is; That Glory, Bleſſedneſs, and Life, which God hath laid up for them that love him. The things of Eternity, are the greateſt things; they are moſt excellent things, they are moſt excellent in their natures, in their cauſes, in their operations, in their effects; in their ends, and upon theſe, Faith looks and lives; Faith realizeth things, it makes abſent things preſent; Faith is the ſubſtance of things hoped for, the evidence of things not ſeen; Faith makes abſent glory preſent, abſent riches preſent, abſent pleaſures preſent, abſent favours preſent; Faith brings an inviſible God, and ſets him before the ſoul: *Moſes* by faith ſaw him that was inviſible; Faith brings down the recompence of reward, and ſets it really, though ſpiritually before the ſoul, Faith ſets Divine favour before the ſoul, it ſets peace, it ſets pardon of ſin, it ſets the Righteouſneſs of Chriſt, it ſets the Joy of Heaven, it ſets Salvation before the ſoul, it makes all theſe things very near and obvious to the ſoul. *Faith is the evidence of things not ſeen.* Faith makes

Heb. 11.1. ὑπόστασις, the ſubſiſtance, *i.e.* that which gives a ſubſtantial being to the things of eternal life. Faith alters the Tenſes, it puts the Future into the Preſent. Pſal. 60.6. Heb. 12.2.

ἔλεγχος, the Index or clear conviction by diſputation.

makes invisible things visible, absent things present, things that are a far off, to be very near unto the soul, by convincing demonstrations, by Arguments, and reasons drawn from the Word, as the Greek word signifies. 2 *Cor.* 4. 17, 18. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while wee look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal, but the things which are not seen, are eternal.* Faith trades in invisible things, in eternal things, its eye is alwayes upwards, like the Fish called (by *Galen*) *Uranio Scopos*, that hath but one eye, and yet looks continually up to Heaven. Faith enters within the vail, and fixes her eye upon those glorious things of eternity, that are so many that they exceed number; so great, that they exceed measure; so precious, that they are above all estimation. Sayes faith, the spangled Firmament is but the footstool of my fathers house, and if the footstool, the outside be so glorious, O how glorious is his Throne? Verily, in Heaven there is that life that cannot be expressed, that light that cannot be comprehended, that joy that cannot be fathomed, that sweetness that cannot be dissipated, that feast

Σκοπεύων. To look with a diligent eye, as men do at the Mark whereat they shoot.

Heb. 6. 10. Rom. 8. 18. Heb. 10. 34. Acts 7. 55, 56. An adopted Heir to a crown cannot but have his heart at Court, his mind and thoughts will be upon his future glorious condition, hee will be still a creating Idea's & Images of it.

that cannot be consumed; and upon these pearls of Glory, I look and live saies faith.

And thus I have shewed you the choice and precious Objects about which that Faith is exercised that accompanies Salvation.

I shal now in the next place shew you the properties of that faith that accompanies Salvation, and they are these that follow.

The first Property

Quid est igitur fides? Opinio fidelitur hominem, Christi credera, i.e. Fidelem esse, hoc est fidelitur Dei mandata servare, saith one.

OF that faith that accompanies salvation is this, It puts forth it self into vital operation, it makes a man full of life and activity for God; it will make a man diligent and ventrous in the work, and waies of God. Faith is a most active quality in it self, and so it makes a Christian most active; it is a doing thing, and it makes the person doing. Faith will not suffer the soul to be idle. Faith is like the vertuous woman in the last of the *Proverbs*, who put her hand to every work, who would suffer none of her Hand-maids to bee idle. Faith puts the soul upon grieving for sin, upon combating with sin, upon weeping over sin, upon trembling at the occasions of sin, upon resisting temptations that lead to sin,

Zech. 12. 10.

upon

upon fighting it out to the death with ſin. Faith puts a man upon walking with God, upon waiting on God, upon working for God, upon wraſtling with God, upon bearing for God, and upon parting with any thing for God. Faith makes Religious duties to be eaſie to the ſoul, to be delightful to the ſoul, to bee profitable to the ſoul. Faith makes the ſoul to be ſerious and conſcientious in doing, to be careful and faithful in doing, to be delightful and chearful in doing, to bee diligent and faithful in doing. That faith that is not a working faith, is no faith; that faith that is not a working faith, is a dead faith; that faith that is not a working faith, is a deluding faith; that faith that is not a working faith, is a worthleſs faith; that faith that is not a working faith, will leave a man ſhort of Heaven and happineſs, in the latter day. Faith that accompanies ſalvation, is better at doing, then at thinking, at obeying, then at diſputing, at walking, then at talking. *Tit.* 3. 8. *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might bee careful to maintain good works.* Faith will make a man endeavour to be good, yea, to bee beſt at every thing he undertakes. It is not leaves, but fruit, not words, but works, that God expects,

The eleventh of the *Hebrews* is a full proof of theſe things. Gal. 2. 20.

James 2. 17, to the end. Faith looks to Precepts as wel as to Promiſes. Pſal. 119. 66. Teach me good judgement and knowledge, for I have beleeved thy Commandements.

φροντίζωσι. The word ſignifies to bend their wits, and beat their brains to maintain good works

and if we croſs his expectation, we fruſtrate our own ſalvation, we further our own condemnation. Faith makes the ſoul much in doing, abundant in working, and that partly by perſwading the ſoul, that all its works, all its duties, and ſervices, ſhall be owned and accepted of God; as in *Iſa.* 56.7. *Even them will I bring to my holy Mountain, and make them joyful in my Houſe of prayer. Their burnt-offrings, and their ſacrifices, ſhall bee accepted upon mine Altar; for mine Houſe ſhall be called an Houſe of prayer for all people.* Faith aſſures the ſoul that every prayer, every ſigh, every groan, every tear is accepted. And this makes the ſoul pray much, and ſigh much, and mourn much.

Iſa.63.24. Gen. 4.4 1 Pet.3.11. Cant. 2.12. *Luther* prefers the meaneſt work of a country Chriſtian, or poor Maid, above all the Victories and Triumphs of *Alexander*, and of *Julius Caſar*. Mat.27.ult. Iſa.41.10, 11. Heb.13.5,6. Ezek.30.26, 27,&c.

Again, faith ſpreads the promiſes of Divine aſſiſtance before the ſoul. O ſays faith, here O ſoul, is aſſiſtance ſutable to the work required. And this makes a man work, as for life; it makes a man work and ſweat, and ſweat and work.

Again, faith ſets the recompence, the reward, before the ſoul. O ſaies faith, look here ſoul, here is a great reward for a little work; here is great wages for weak and imperfect ſervices; here is an infinite reward, for a finite work. Work yea, work hard, ſaith faith. O believing ſoul, for thy actions in paſſing, paſs not away

Heb.11.25,26.

away, every good work is a grain of seed for eternal life. There is a Resurrection of works, as well as of persons, and in that day wicked men shall see, that it is not a vain thing to serve God, they shall see the most doing souls to bee the most shining souls, to be the most advanced and rewarded. O the sight of this Crown, of this Recompence, makes souls to abound in the work of the Lord, they knowing that their labour is not in vain in the Lord.

One good work of a Christian, is more precious than Heaven & Earth, saith *Luther*. Rev. 14. 13.

1 Cor. 15. ult.

Again, Faith draws from Christs fulness, it sucks vertue and strength from Christs breasts. Faith looks upon Christ as a Head, and so drawes from him; it looks upon Christ as a Husband, and so draws from him; it looks upon him as a fountain, and so draws from him; it looks upon him as a Sea, as an Ocean of goodness, and so draws from him; it looks upon him as a Father, and so draws from him; it looks upon him as a friend, and so draws from him: And this Divine power and strength sets the soul a working hard for God, it makes the soul full of motion, full of action. In a word, faith is such a working grace, as sets all other graces a working. Faith hath an influence upon every grace, it is like a silver thred, that runs thorow a Chain of Pearl, it puts strength and vivacity into

John 1. 16.

Col. 1. 19.

all other vertues. Love touched by a hand of faith, flames forth; hope fed at faiths Table grows ſtrong, and caſts Anchor within the vail; Joy, courage, and zeal being ſmiled upon by faith, is made invincible and unconquerable, *&c.* Look what Oyle is to the Wheels, what weights are to the Clock, what wings are to the Bird, what ſails are to the Ship, that faith is to all Religious duties and ſervices.

Acts 5. and 16. Rom. 15. 13.

Except it bee Winter with the Soul.

And thus you ſee, that that faith that accompanies ſalvation is a working faith a lively faith, and not ſuch a dead faith, as moſt pleaſe and deceive themſelves with for ever.

The ſecond Property

OF that Faith that accompanies ſalvation, is this, it is of a growing and encreaſing nature, it is like the waters of the Sanctuary, that riſe higher and higher, as *Ezek.* ſpeaks, it is like a tender Plant, that naturally grows higher and higher; it is like a grain of Muſtard-ſeed, which though it be the leaſt of all ſeeds, yet by a Divine power it grows up beyond all humane expectations. Faith is imperfect, as all other graces are, but yet it grows and increaſes gradually. *Rom.* 1. 17. *For therein is the Righteouſneſſe of*

Mat. 13. 32. The righteous ſhall flouriſh like the Palm Tree. Pſal. 92. 12, 13, 14.

God

God revealed from faith to faith. As it is written, the just shall live by faith. As a gracious soul is still adding knowledge to knowledge, love to love, fear to fear, zeal to zeal, so hee is adding faith to faith. A gracious soul knows, that if he bee rich in faith, hee cannot bee poor in other graces; hee knows the growth of faith, will be as the former and the latter rain, to all other graces; hee knows that there is no way to out-grow his fears, but by growing in faith; hee knows that all the pleasant fruits of Paradise, *viz.* Joy, Comfort, and Peace, flourishes as faith flourishes; he knows that he hath much work upon his hands, that he hath many things to do, many temptations to withstand, many mercies to improve, many burdens to bear, many corruptions to conquer, many duties to perform: And this makes the believing soul thus to reason with God, Ah Lord, whatever I am weak in, let me be strong in faith; whatever dies, let faith live, whatever decayes let faith flourish. Lord, let me be low in repute, low in parts, low in estate, so thou wilt make me high in faith. Lord, let me bee poor in any thing, poor in every thing, so thou wilt but make me rich in faith. Lord, let the eye of faith be more opened, let the eye of faith bee more quick-sighted, let the eye of faith be the more

Now the Palm Tree never looseth his leaf or fruit, saith *Pliny*.

An old man being once asked if he grew in grace, answer'd, Yea, doubtless, I beleeve I do; for God hath said in his Word, that we shall flourish and bring forth fruit in old age. *Ille non est bonus, qui non valet esse melior.*

2 Thes. 1. 3.

more raised, and it shall bee enough to me, though *Joseph* be not, though *Benjamin* be not.

That is but a wooden leg that grows not, no more is that any more but a wooden faith, a counterfeit faith, that grows not.

It was the glory of the *Thessalonians*, That their Faith grew exceedingly. A growth in faith will render a man glorious in life, lovely in death, and twice blessed in the morning of the Resurrection: So will not a growth in honours, a growth in riches, a growth in notions, a growth in Opinions. That faith that accompanies salvation, unites the soul to Christ, and keeps the soul up in communion with Christ. And from that union and communion that the soul hath with Christ, flows such a Divine power and vertue, that causes faith to grow.

The union between Christ and the Saints, is the neerest and the highest union, and so it advantages their graces, and advances them to a higher degree of happiness, then any other Creatures whatsoever.

Yet that no weak Beleever may bee stumbled, or sadded, let them remember,

1 That though that faith that accompanies salvation, be a growing Faith, yet there are some certain seasons and cases, wherein a man may decay in his faith, & wherein he may not have the exercise and the actings of his faith. This blessed Babe of Grace may be cast into a deep slumber, this Heavenly Pearl may be so buried under the thick clay of this world and under the ashes of corruption and temptation, as that for a time it may neither stir, nor grow, as might be shewn in *Abraham*, *David*, *Solomon*, *Peter*, and others.

John 17. Christ would have his people

Se-

Secondly, Remember this, That the ſtrongeſt Faith at times, is ſubject to ſhakings, as the ſtrongeſt men are to faintings, as the ſtouteſt ſhips are to toſſings, as the wiſeſt men are to doubtings, as the brighteſt Stars are to twinklings, *&c.* Therefore if at certain times, thou ſhouldeſt not be ſenſible of the growth of thy Faith, yet do not conclude, that thou haſt no faith. Faith may be in the habit, when it is not in the act, there may be life in the root of the Tree, when there is neither leaves, bloſſomes, nor fruit upon the Tree; the life that is in the root, will ſhew it ſelf at the ſpring, and ſo will the habits of faith break forth into acts, when the Sun of Righteouſneſſe ſhall ſhine forth, and make it a pleaſant ſpring to thy ſoul. And thus much for this ſecond particular.

one with him and the Father, though not eſſentially, not perſonally, yet really, and ſpiritually.

The third Property

OF that Faith that accompanies ſalvation, is this, It makes thoſe things that are great and glorious in the worlds account, to be very little and low in the eyes of a beleever. Faith makes a beliefver to live in the Land of Promiſe, as in a ſtrange Countrey. It is nothing to live as a ſtranger in a ſtrange Land, but to live as a ſtranger in the Land of Promiſe, this

Heb, 11. 9.

this is the excellency and glory of faith.

Faith will make a man ſet his feet, where other men ſets their hearts. Faith looks with an eye of ſcorn and diſdain, upon the things of this world: What, ſayes Faith, are earthly treaſures, to the
Mat. 6.19,20. treaſures of Heaven? what are ſtones to ſilver, droſs to gold, darkneſs to light, Hell to Heaven? No more, ſaies Faith, are all the treaſures, pleaſures, and de-
Pſal. 4.6,7. lights of this world, to the light of thy countenance, to the joy of thy ſpirit, to the influences of thy grace. I ſee nothing ſaies *David* in this wide world,
Heb. 11.24,25, 26. only *thy Commandements are exceeding broad.* Faith makes *David* account his Crown nothing, his treaſures nothing, his victories nothing, his attendants nothing, *&c.* Faith will make a man write nothing upon the beſt of worldly things; it will make a man trample upon the Pearls of this world, as upon droſſe
Phil. 3.8. and dung. Faith deadens a mans heart, to the things of this world, *I am crucified*
Gal. 6. *to the world, and the world is crucified to mee*, ſaies *Paul.* This world, ſayes
2 Cor. 5.1,2. Faith, is not my houſe, my habitation, my home, I look for a better Country, for a better City, for a better home. He that is adopted Heir to a Crown, a Kingdome, looks with an eye of ſcorn and diſdain, upon every thing below a Kingdome,

dome, below a Crown. Faith tells the soul, that it hath a Crown, a Kingdom in reversion; and this makes the soul to set light by the things of this World. Faith raises and sets the soul high; *And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus*, saith the Apostle. Faith makes a man live high, our conversation is in Heaven; and the higher any man lives, the lesse, the lower will the things of this world be in his eye. The fancy of *Lucian* is very pleasant, who placeth *Charon* on the top of an high Hill, viewing all the affairs of men, and looking on their greatest, richest, and most glorious Cities, as little Birds Nests. Faith sets the soul upon the Hill of God, the Mountain of God, that is, A high Mountain; and from thence, Faith gives the soul a sight, a prospect of all things here below. And, ah how like Birds Nests, do all the riches, braveries, and glories of this world look, and appear to them, that Faith hath set upon Gods high Hill. Faith having set *Luther* upon this high Hill, hee protests, that God should not put him off with these poor low things. Faith set *Moses* high, it set him among invisibles, and that made him look upon all the treasures, pleasures, riches and glories of *Ægypt*, as little Birds Nests, as Molehills,

2 Tim. 4. 8.

Ephes. 2. 6.

Phil. 3. 20.

Heb. 11.

hills, as droſſe and dung, as things that were too little and too low for him to ſet his heart upon. Verily, when once Faith hath given a man a ſight, a proſpect of Heaven, all things on Earth will bee looked upon, as little and low. And ſo much for this third Property of Faith.

The fourth Property

OF that Faith that acccompanies Salvation is this, It purifies the heart, it is a heart purifying Faith: purifying their hearts by Faith. Faith hath two hands, one to lay hold on Chriſt, and another to ſweep the heart, which is Chriſts houſe. Faith knows that Chriſt is of a Dove-like nature, he loves to lye clean, and ſweet, Faith hath a neat Huſwifes hand, as wel as an Eagles eye; faith is as good at purging out of ſin, as it is at diſcovering of ſin. There is a cleanſing quality in Faith, as well as a healing quality in Faith. Sound faith will purge the ſoul from the love of ſin, from a delight in ſin, and from the reign and dominion of ſin. *Sin ſhall not have dominion over you; for yee are not under the Law, but under Grace.* Now faith purges and cleanſeth the heart from ſin; ſometimes by preſſing, and putting God to make

Acts 15. 9.

Ezek. 16.

Rom. 6. 14. 21.

make good the promiſes of ſanctification. Faith takes that promiſe in *Jer.* 33. 8. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt mee*; and that promiſe in *Micah* 7. 19. *He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities, and thou wilt caſt all their ſins into the bottome of the ſea.* And that promiſe in *Pſal.* 65. 3. *Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away.* And that promiſe in *Iſa.* 1. 25. *And I will turn my hand upon thee, and purely purge away thy dreſs, and take away all thy Tin.* And ſpreads them before the Lord, and will never leave urging and preſſing, ſeeking and ſuing, till God makes them good. Faith makes the ſoul Divinely impudent, divinely ſhameleſs. Lord, ſaies Faith, are not theſe thine own words; haſt thou ſaid it, and ſhall it not come to paſs? art thou not a faithful God? is not thine honour engaged to make good the promiſes that thou haſt made? Ariſe, O God, and let my ſins be ſcattered; turn thy hand upon me, and let my ſins be purged. And thus Faith purifies the heart. Again, ſometimes Faith purifies the heart from ſin by engaging againſt ſin in Chriſts ſtrength, as *David* engaged againſt *Goliah*, not in his own ſtrength, but in the ſtrength

וטהרתים

I will purifie them, is an alluſion to the purifications preſcribed in the Law, for the cleanſing of poluted perſons till which purifications were performed, they couldnot be admitted into the camp or congregation.

1 Sam. 17. 45.

ſtrength and name of the Lord of Hoſts. Faith leads the Soul directly to God, and engages God againſt ſin; ſo as that the combate, by the wiſdome of Faith, is changed and made now rather between God and ſin, then between ſin and the ſoul; and ſo ſin comes to fall before the power, and glorious preſence of God; that is a choice word. *Pſal.* 61. 2. *From the ends of the Earth will I cry to thee, when my heart is over-whelmed, lead mee to the Rock that is higher than I.* Look as a Childe that is ſet upon by one that is ſtronger than hee, cries out to his Father, to help him, to ſtand by him, and to ingage for him againſt his enemy; ſo faith being ſenſible of its own weakneſs and inability, to get the victory over ſin, cries out to Chriſt, and engages Chriſt, who is ſtronger then the ſtrong man; and ſo Chriſt binds the ſtrong man, and caſts him out. Faith tells the ſoul, That all purpoſes, reſolutions, and endeavours, without Chriſt be engaged, wil never ſet the ſoul above its ſins; they will never purifie the heart from ſin. Therefore Faith engages Chriſt, and caſts the main of the work upon Chriſt, and ſo it purges the ſoul from ſin. *Luther* reports of *Staupicius*, a *Germaine* Divine, that hee acknowledged, that before hee came to underſtand the free and

and powerful grace of Christ, that hee vowed and resolved an hundred times against some particular sin, and could never get power over it; he could never get his heart purified from it, till he came to see that hee trusted too much to his own resolutions, and too little to Jesus Christ: But when his faith had engaged Christ against his sin, hee had the victory. Again, Faith purifies the heart from sin, by the application of Christs Blood. Faith makes a plaister of Christs blessed Blood, and layes it on upon the souls sores, and so cures it; Faith makes a Heavenly vomit of this blessed blood, and gives it to the soul, and so makes it cast up that poyson, that it hath drunk in. Faith tells the soul, that it is not all the tears in the world, nor all the water in the Sea, that can wash away the uncleanness of the Soul; it is onely the blood of Christ that can make a Black-moor white; it is onely the blood of Christ that can cure a Leaprous *Naaman*, that can cure a Leprous soul. This Fountain of Blood, sayes Faith, is the only Fountain for *Judah*, and *Jerusalem*, to wash themselves, to wash their hearts from all uncleanness, and filthiness of flesh and spirit. Those spots a Christian finds in his own heart, can only be washed out in the blood of the

It is the excellency of Faith, that it can turn the blood of Christ, both into food, and into Phisick,

Zech. 13. 1.

the Lamb by a hand of faith. Again, Faith purifieth the ſoul from ſin, by putting the ſoul upon heart-purifying Ordinances, & by mixing and mingling it ſelf with Ordinances. Heb. 4. 2. *The word profited them not* (ſaith the Apoſtle) *becauſe it was not mixt with faith in them that heard it.* Faith is ſuch an excellent ingredient, that it makes all potions work for the good of the ſoul, for the purifying of the ſoul, and for the bettering of the ſoul, and no potion, no means will profit the ſoul, if this heavenly ingredient bee not mixt with it. Now Faith puts a man upon praying, upon hearing, upon the fellowſhip of the Saints, upon publick duties, upon family duties, and upon Cloſet duties; and faith in theſe, comes and joins with the ſoul, and mixes her ſelf with theſe ſoul-purifying Ordinances, and ſo makes them effectual for the purifying of the ſoul, more and more from all filthineſſe and uncleanneſſe. Faith puts out all her vertue and efficacy in Ordinances, to the purging of ſouls from their droſſe and Tin: Not that Faith in this life ſhall wholly purifie the ſoul from the being of ſin, or from the motions or operations of ſin, no; for then we ſhould have our Heaven in this world, and then we might bid Ordinances adieu; but that faith that accompanies Sal-

As Chriſt came and joyn'd himſelf to his Diſciples.

Sin is like the wilde Fig-tree, or Ivy in the wall, cut off ſtump, body, bough & branches, yet ſome ſprigs or other will ſprout out again, till the wall be pluckt down, &c.

Salvation, doth naturally purifie and cleanſe the heart from the remainders of ſin by degrees. Sound Faith is ſtill a making the heart more and more neat and clean, that the King of glory may delight in his habitation, that he may not remove his Court, but may abide with the ſoul for ever. And thus you ſee that that Faith that accompanies Salvation, is a heart-purifying Faith.

The fifth Property

OF that Faith that accompanies Salvation, is this, It is ſoul ſoftning, ſoul mollifying, O nothing breaks the heart of a ſinner, like Faith. *Peter* beleeves ſoundly, and weeps bitterly, *Mary Magdalen* beleeves much, and weeps much. Faith ſets a wounded Chriſt, a bruiſed Chriſt, a deſpiſed Chriſt, a peirced Chriſt, a bleeding Chriſt before the ſoul; and this makes the ſoul ſit down and weep bitterly. *I will pour upon the houſe of* David *the Spirit of Grace, and of Supplications: And they ſhall look upon him, whom they have pierced, and they ſhall mourn for him* (All Goſpel-mourning flows from beleeving) *as one mourneth for his onely ſon, and ſhall bee in bitterneſſe for him, as one that is in bitterneſſe for his firſt born.* O the ſight of thoſe

Mat 26. ult. Luke 7.

Zech. 12. 10 &c.

wounds that their ſins have made, will wound their hearts, thorow and thorow, it will make them lament over Chriſt, with a bitter lamentation. They ſay, nothing will diſſolve the Adamant, but the Blood of a Goat. Ah, nothing will kindely, ſweetly, and effectually break the hardned heart of a ſinner, but Faiths beholding the Blood of Chriſt trickling down his ſides. *Pliny* reports of a Serpent, That when it ſtings it fetches all the blood out of the body; but it was never heard that ever any ſweat blood, but Chriſt; and the very thoughts of this, makes the beleeving ſoul to ſit down ſweating, and weeping, That Chriſt ſhould love man, when hee was moſt unlovely; that mans extream miſery ſhould but inflame Chriſts bowels of love and mercy: This melts the beleeving ſoul, that Chriſt ſhould leave the eternal boſome of his Father, that he that was equal with God ſhould come in the form of a Servant; that hee that was cloathed with Glory, and born a King, ſhould bee wrapped in raggs; that hee that the Heaven of Heavens could not contain, ſhould be cradled in a Manger; that from his Cradle, to his Croſs, his whole life ſhould bee a life of ſorrows and ſufferings; that the Judge of all fleſh, ſhould be condemned; that

the Lord of life, ſhould be put to death, that hee that was his Fathers joy, ſhould in anguiſh of Spirit, cry out, *My God, my God, why haſt thou forſaken mee?* That that head that was crowned with honor, ſhould bee Crowned with thorns; that thoſe eyes that were as a flame of Fire, that were clearer than the Sun, ſhould bee cloſed up by the darkneſſe of death; that thoſe ears which were wont to hear nothing but *Hallelujahs*, ſhould hear nothing but Blaſphemies; that that face that was white and ruddy, ſhould be ſpit upon by the beaſtly Jewes; that that tongue that ſpake as never man ſpake, yea as never Angel ſpake, ſhould be accuſed of Blaſphemy, that thoſe hands which ſwayed both a golden Scepter, and an Iron Rod, and thoſe feet that were as fine Braſſe, ſhould bee nailed to the Croſſe; and all this for mans tranſgreſſion, for mans rebellion. O the ſight of theſe things, the believing of theſe things, the acting of Faith on theſe things, makes a gracious ſoul to breake and bleed, to ſigh and groan, to mourn and lament: That faith that accompanies Salvation, is more or leſſe, a heart-breaking, a heart-melting Faith.

The sixth Property

OF that Faith that accompanies Salvation, is this, it is a world-conquering Faith, it is a world-overcoming Faith. 1 *John* 5.4. *For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our Faith.* Faith overcomes the frowning world, the fawning world, the tempting world, and the persecuting world, and that it doth thus.

1 Faith by uniting the soul to Christ, doth interest the soul in all the victories and conquests of Christ, and so makes the soul a conqueror with Christ. *John* 16. *ult. These things have I spoken unto you, that in mee yee might have peace; in the world yee shall have tribulation, but bee of good chear, I have overcome the world.* We have to deal but with a conquered enemy, our Jesus hath given the World a mortal wound; wee have nothing to doe, but to set our feet upon a subdued enemy, and to sing it out with the Apostle, *Over all these we are more than Conquerors.* Rom. 8.37.

2 Faith overcomes the world by outbidding sights, faith out-bids the world, and so makes the soul victorious. The world set honours, pleasures, &c. before *Moses,*

Moſes, but his faith out-bid the world, it preſents the recompence of reward, it brings down all the glory, pleaſures, and treaſures of Heaven, of that other world, and ſets them before the ſoul, and ſo it over-tops, and overcomes the world, by out-bidding it; ſo Chriſt, for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame. Heb. 12. 2.

3 Faith overcomes the world by telling the ſoul, that all things are its own. Sayes Faith, This God is thy God, this Chriſt is thy Chriſt, this Righteouſneſs is thy Righteouſneſs, this Promiſe is thy Promiſe, this Crown is thy Crown, this Glory is thy Glory, theſe Treaſures are thy Treaſures, theſe Pleaſures are thy Pleaſures. *All things are yours* (ſaith the Apoſtle) *things preſent* (are yours) *and things to come* (are yours.) Thus the faith of the Martyrs acted, and ſo made them victorious over a tempting, and a perſecuting world. 1 Cor. 3. 22. Heb. 11 35.

4 Faith overcomes the world by valuing the things of this world as they are. Moſt men over-value them, they put too great a price upon them, they make the world a God, and then they cry, *Great is Diana of the Epheſians*. O but faith now turns the inſide of all creatures outward, faith preſents all worldly things as impotent, as mixt, as mutable, as momen-

tary to the ſoul, and ſo makes the ſoul victorious. Faith makes a man to ſee the prickles that be in every Roſe, the thorns that be in every Crown, the ſcabs that bee under every Gown, the poyſon that is in the Golden Cup, the ſnare that is in the delicate diſh, the ſpot that is in the ſhining pearl, and ſo makes a Chriſtian Count and call all theſe things, as indeed they are, *Vanity of vanity*, and ſo the believing ſoul ſlights the world, and tramples upon it; as dung and droſſe.

Omnis vita in fidelium peccatum eſt, & nihil bonũ ſine ſummo bono. Aug. There is no good without Chriſt, the chiefeſt good.

5 And laſtly, Faith overcomes the world, by preſenting Jeſus Chriſt to the ſoul, as a moſt excellent, glorious, and comprehenſive good, as ſuch a good that comprehends all good. Chriſt is that one good that comprehends all good, that one thing that comprehends all things. All the beauties, all the rarities, all the excellencies, all the riches, all the glories of all created creatures, are comprehended in Chriſt, as the worth and value of many pieces of ſilver, is connected in one piece of gold, or in one precious Jewel, ſo all the whole volumne of perfections which is ſpread thorow Heaven and Earth, is epitomized in Chriſt, and the ſight and ſenſe of this makes the ſoul to triumph over the world. Faith preſents more excellencies, and better excellencies in Chriſt, then can be loſt for Chriſt,

Christ, and so it makes the soul a conquerour.

I have been long upon these things, because they are of much weight and worth; I shall bee the briefer in what follows. But before I leave this point, I shall give you these Hints.

In the first place, I shall give you some Hints concerning strong faith.

In the second place, I shall give you some Hints concerning weak faith.

My designe in both is, to keep precious souls from mistaking and fainting. Concerning strong faith, I shall give you these short Hints.

The first Hint.

1 STrong faith will make a soul resolute in resisting, and happy in conquering the strongest temptations, *Heb.* 11. 3. *Dan.* 6.

The second Hint.

2 IT will make a man own God, and cleave to God, and hang upon God, in the face of the greatest difficulties and dangers, *Rom.* 4. 18, *&c. Psal.* 44 16, 17, 18. So *Job* will trust in God though he slay him, *Job* 13. 15, 16.

The third Hint.

3 IT will enable men to prefer Christs Croſs before the worlds Crown, to prefer Tortures before Deliverance, *Heb.* 11.

The fourth Hint.

4 STrong faith will make a ſoul Divinely fearleſs, and Divinely careleſs, it will make a man live as the childe lives in the family, without fear or care. *Pſal.* 23. 4. *Dan.* 3. *Wee are not careful to anſwer thee, O King, our God whom wee ſerve, is able to deliver us, and he will deliver us*, &c. *Mic.* 7. 7, 8, 9.

The fifth Hint.

5 STrong Faith will make a man cleave to the Promiſe, when providence runs croſs to the promiſe. *Num.* 10. 29. 2 *Chron.* 20. 9, 10, 11. *Pſal.* 60. 6, 7. *God hath ſpoken in his holineſs* (ſaith *David*) *I will rejoyce, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manaſſeh is mine*, &c. Though *David* was in his baniſhment, yet his faith accounts all his, as if hee had all in poſſeſſion, and that because

So *Joſhua* and *Caleb*, Num. 14 22, 23, 24.

cauſe God had ſpoken in his holineſs. His faith hangs upon the promiſe, though preſent providences did run croſs to the Promiſe, &c.

The ſixth Hint.

6 STrong faith will make men comply with thoſe Commands that do moſt croſs them in their moſt deſirable comforts. *Heb.* 11. 8, 9. & 10. 34. *Gen.* 22.

Now, O precious ſouls, you are not to argue againſt your own ſouls, that ſurely you have no faith, becauſe that your faith doth not lead you forth to ſuch and ſuch noble things. Thou mayeſt have true faith, though thou haſt not ſo great faith as others of the Lords worthies have had

As it is dangerous to make falſe definitions of ſin, ſo it is dangerous to make falſe definitions of grace

The Philoſophers ſay, That there are eight degrees of heat, we diſcern three. Now if a man ſhould define heat only by the higheſt degree, then all other degrees will bee caſt out from being heat. So if a man ſhould define Faith only by the higheſt degrees and operations of it, then that will bee denied from being faith, that indeed is faith, as I ſhall preſently ſhew.

In the ſecond place, I ſhall give you ſome Hints concerning weak faith.

The

The first Hint.

1 A Weak Faith doth as much justifie, and as much unite a man to Christ, as a strong Faith. It gives a man as much propriety and interest in Christ, as the strongest faith in the world. The Babe hath as much interest in the Father, as hee that is of grown years. A weak faith gives a man as good a Title to Christ, and all the precious things of Eternity, as the strongest faith in the world. A weak hand may receive a Pearl, as wel as the strong hand of a Giant. Faith is a receiving of Christ, *John* 1. 12.

But a Babe cannot improve his interest, as he that is of grown years. 2 Pet. 1. 1.

The second Hint.

2 THe Promises of Eternal Happiness and Blessedness are not made over to the strength of Faith, but to the truth of Faith; not to the degrees of Faith, but to the reality of Faith. He that beleeves shall be saved, though he hath not such a strength of Faith, as to stop the mouth of Lyons, as to work Miracles, as to remove Mountains, as to subdue Kingdoms, as to quench the violence of fire, as to resist strong Temptations, as to rejoyce under great Persecutions. No man that is saved, is saved upon

Heb. 11. 33, 34, 35.

upon the account of the ſtrength of his faith, but upon the account of the truth of his faith. In the great day Chriſt will not bring ballances to weigh mens graces, but a touch-ſtone to try their graces; Hee will not look ſo much at the ſtrength, as at the truth of their graces.

The third Hint.

3 THe weakeſt faith ſhal grow ſtronger and ſtronger. A weake Believer ſhall goe on from faith to faith. Chriſt is the finiſher, as well as the Author of our Faith. Chriſt will nurſe up this bleſſed Babe, and will not ſuffer it to be ſtrangled in its Infancy. He that hath begun a good work wil perfect it. Chriſt is as well bound to look after our graces, as he is to look after our ſouls. Grace is Chriſts work, therefore it muſt proſper in his hand, he is the great Builder and Repairer of our graces; he will turn thy ſpark into a flame, thy drop into an Ocean, thy penny into a pound, thy mite into a millon: Therefore doe not ſit down diſcouraged, becauſe thy faith is weak. That which is ſowed in weakneſſe, ſhall riſe in power; Thy weak faith ſhall have a glorious Reſurrection: Chriſt wil not ſuffer ſuch a Pearl of price to be buryed under a clod of Earth.

Rom. 1. 17. Heb. 12. 2.

Phil. 1. 6. 1 Pet. 1. 5.

Mat. 12. 20. & 22. 32.

The

The fourth Hint.

4 A Little faith is faith, as a ſparke of fire is fire, a drop of water is water, a little Star is a Star, a little Pearl is a Pearl. Verily, thy little faith is a Jewel that God doth highly prize and value; and thy little faith will make thee put a higher price upon Chriſt, and Grace, than upon all the World. Well, remember this, That the leaſt meaſure of true Faith will bring thee to Salvation, and poſſeſſe thee of Salvation, as well as the greateſt meaſure. A little faith accompanies Salvation as well as a great faith; a weak faith as well as a ſtrong. Therefore do not ſay, O precious ſoul, That thou haſt not that Faith that accompanies Salvation, becauſe thou haſt not ſuch a ſtrong faith, or ſuch and ſuch degrees of faith. A great faith will yeild a man a Heaven here, a little faith will yeild him a Heaven hereafter.

Mat. 18. 10.

1 Pet. 1. 7.

The third thing that I am to ſhew you, is, what Repentance that is, that accompanies ſalvation. That Repentance doth accompany Salvation, I have formerly ſhewed. Now I ſhall manifeſt in the following particulars, what Repentance that is that doth accompany ſal-

ſalvation, that comprehends Salvation, that borders upon Salvation.

The firſt Property.

FIrſt, That Repentance that accompanies Salvation, is a general, an univerſal change of the whole man; a change in every part, though it bee but in part. That Repentance that accompanies ſalvation, changes both heart and life, word and work; it makes an *Ethiopian* an *Iſraelite*, a Leper an Angel. *Waſh yee, make you clean*; there is the change of your hearts: *Put away the evil of your doings from before mine eyes, ceaſe to doe evil, learn to do well*; there is the change of their practices. Iſa.1.16,17,18

So the Prophet *Ezekiel. Caſt away all your tranſgreſſions* (ſaith hee) *whereby you have tranſgreſſed*; There is the change of the life: *And make you a new heart and a new Spirit*; there is the change of the heart. That Repentance that accompanies Salvation works a change in the whole man; in all the qualities of the inward man, and in all the actions of the outward man. The underſtanding is turned from darkneſſe to light, the Will from a ſinful ſervility, to a holy liberty; the Affections from diſorder into order; the heart from hardneſſe into Ezek.18.30,31 32.

True Repentance is a thorow change both of the mind and manners, *Optima & aptiſſima pœnitentia eſt nova vita*, ſaith *Luth.* It is ſaid, that upon ones preaching, Repent, repent, for the

Kingdom of Heaven is at hand, there followed almoſt every where, *Delictorum pœnitentiæ, morum reformatio, omnium contritio, ceſſabant blaſphemiæ, aleæ ludi, &c.*

into ſoftneſs: So in the outward man, the wanton eye is turned into an eye of chaſtity; the uncircumciſed ear is turned into an obedient ear: the hands of bribery an turned into hands of liberality; and the wandring feet of vanity, are turned into waies of purity. And verily, that Repentance that changes a man in ſome part, but not in every part, that only makes a man a *Herod*, or an *Agrippa*, a halfe Chriſtian, an almoſt Chriſtian, that Repentance will never bring down Heaven into a mans boſome here, nor never bring a man up to Heaven hereafter. That Repentance that accompanies Salvation makes a man all glorious within, and his Raiment to bee of imbroidered gold; it ſtamps the Image of God, both upon the inward, and the outward man; it makes the heart like the Ark, all gold within; and it makes the life like the Sun, all glorious without.

Pſal. 45. 13.

The ſecond Property.

SEcondly, That repentance that accompanies Salvation, is, a total turning, as well as an univerſal turning; a turning from all ſin, without any reſervation or exception. I hate and abhor every falſe way, but thy Law do I love.

So

So in *Ezek.* 18. 30. *Therefore I will judge you, O house of* Iſrael, *every one according to his waies, ſaith the Lord God, Repent and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not bee your ruine.* So in *Ezek.* 33. 11. As *Noahs* flood drowned his neareſt, and his deareſt friends; ſo the flood of penitent teats, drowns mens neareſt and their deareſt luſts. Bee they *Iſaacks* or *Benjamins*, bee they right eyes, or right hands, Repentance that accompanies Salvation, puts all to the Sword; it ſpares neither Father nor Mother, neither *Agag* nor *Achan*; it caſts off all the rags of old *Adam*; it leaves not a Horn, nor a Hooſe behinde; it throws down every ſtone of the old building; it ſcrapes off all *Leviathans* skales; it waſheth away all leprous ſpots. *Ezek.* 14. 6. *Therefore ſay unto the houſe of* Iſrael, *thus ſaith the Lord God, Repent, and turn your ſelves from your Idols, and turn away your faces from all your abominations.* Sin is a turning the back upon God and the face towards Hell; but repentance is a turning the back upon ſin, and a ſetting the face towards God. He that looks upon *Jeruſalem* and upon *Babylon* with a leaning eye at the ſame time; hee that looks upon God, and at the ſame time looks upon any ſin with a leaning eye, hath not yet

Pſal. 119. True hatred is, εἰς τὸ γένν, to the whole kind, *Ariſt.* And God hath engaged himſelf to cleanſe the hearts of his people from all, and to ſet their ſouls againſt all, Jer. 33 8. Ezek. 36. 25. 29, 33. 1 John 1. 9. Repentance for ſin is nothing worth, without repentance from ſin.

Thus did *Herod* and *Judas*, to their eternall ruine. James 2. 20.

yet reached unto this Repentance that accompanies Salvation; his Repentance and Profession cannot secure him from double damnation: He that serves God in some things, and his lusts in other things, sayes to God, as *David* said to *Mephibosheth* concerning his Lands, *Thou and Ziba divide the Lands*, So thou and Satan divide my soul, my heart between you: Ah doth not such a soul deserve a double Hell? Christ takes every sin at a penitent mans hands, as *Cæsar* did his wounds from him, of whom he merited better usage, with ἐὴ σὺ μὰ τέκνον *And thou my Son?* What thou wound me? what thou stab me? that shouldst venture thy own blood to save mine.

1 Sam. 19. One stab at the heart kils, one hole in a ship sinks her, one act of Treason, makes a Traytor. So one sin not forsaken, notturned from wil undo a soul for ever. Sin ever ends tragically, and this puts the penitent in battle arrayagainst every sin.

There are no wounds that are so grievous and terrible to Christ, as those that he receives in the house of his friends, & this sets the penitent mans heart and hand against every thing that makes against Christ. A true penitent looks upon every sin as poyson, as the vomit of a dog, as the mire of the street, as the menstruous cloath, which of all things in the Law was most unclean, defiling, and polluting, (*Pliny* saith, that the very Trees with touching of it, would become barren.) And his looking thus upon every sin, turns his heart against every sin, and makes him not only to refrain from

Isa 30 22. *Nihil in lege menstruato immundius*, Hier.

from ſin, but to forſake it, and to loathe it more than Hell.

The third Property.

THirdly, That Repentance that accompanies Salvation, is, not only a turning from all ſin, but it is alſo a turning unto God; it is not onely a ceaſing from doing evil, but it is alſo a learning to do well; it is not only a turning from darkneſs, but it is alſo a turning to light, as the Apoſtle ſpeaks, *Acts 26. 18. To open their eyes, and to turn them from darkneſſe to light, and from the power of Satan unto God:* So in *Iſa. 55. 7. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord,* &c. It is not enough for the man of iniquity to forſake his evil way, but hee muſt alſo return unto the Lord; hee muſt ſubject his heart to the power of Divine Grace, and his life to the Will and Word of God. As Negative goodneſs can never ſatisfie a gracious ſoul, ſo Negative goodneſs can never ſave a ſinful ſoul. It is not enough that thou art not thus and thus bad, but thou muſt be thus & thus good, or thou art undone for ever. *Ezekiel 18. 21. But if the wicked will turn from all his ſins that hee hath committed, and keep all my*

Iſa. 1. The Hebrew word for repentance is from שׁוּב *Shob*, which ſignifies to return, implying a going back from what a man had don. It notes a returning, or converting from one thing to another, as from ſin to God, from evil to good, from Hell to Heaven.

my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not dye. Negative righteouſneſs and Holineſs, is no Righteouſneſs, no Holineſs, in the account of God. It was not the Phariſees Negative Righteouſneſs, nor his Comparative Goodneſs, that could prevent his being rejected of God, his being ſhut out of Heaven, his burning in Hell. It is not enough that the Tree bears no ill fruit, but it muſt bring forth good fruit, elſe it muſt bee cut down and caſt into the fire; that Tree that is not for fruit, is for the fire. *Every tree that brings not forth good fruit* (ſaies Chriſt) *is hewn down and caſt into the fire.* Men that content themſelves with Negative Righteouſneſs, ſhall finde at laſt Heaven Gates bolted upon them with a double bolt. All that Negative Righteouſneſs and Holineſs can do, is to help a man to one of the beſt Chambers, and eaſieſt Beds in Hell: That Repentance that accompanies ſalvation, brings the heart and life, not only off from ſin, but on to God; it makes a man not only ceaſe from walking in the waies of death, but it makes him walk in the waies of life. *They do no iniquity, they walk in his waies.* Pſa. 119. 3.

Luke 18. 5. Mat. 20. 13, 14.

Mat. 7. 19. He that holds not wholly with Chriſt, doth very ſhamefully neglect Chriſt. *Aut totum mecum tene, aut totum omitte.* Greg. Naz. And therefore if Chriſt trample upon them at laſt, it is juſt.

The

The fourth Property.

FOurthly, That Repentance that accompanies Salvation, ſtrikes moſt effectually, and particularly, againſt that ſin or ſins, that the ſinner was moſt apt and prone to before his Converſion. The hand of Repentance is moſt againſt that ſinne, it is moſt upon that ſinne that the ſoul hath looked moſt with a leering eye upon. The chief and principal ſins that *Iſrael* was guilty of, was Idolatry and ſinful compliance; Now when God works kindely upon them, they put the hand of Repentance upon thoſe particular ſins, as you may ſee *Iſa.* 27. 9. *By this therefore ſhall the iniquity of* Jacob *bee purged, and this is all the fruit to take away his ſin: When hee maketh all the Stones of the Altar, as Chalk ſtones, that are beaten in ſunder, the groves and images ſhall not ſtand up.* Here you ſee, when God appears, and acts graciouſly for, and towards his people, they put the hand of Repentance upon their Groves and Images, theſe muſt down. theſe muſt no longer ſtand: The Groves and the Images ſhall not ſtand up, they ſhall be utterly abandoned and deſtroyed, demoliſhed and aboliſhed. So in *Iſa* 30. 22. *Yee ſhall defile alſo the covering*

Auguſtin, a great ſinner, wrote twelve books of Repentance, & walked moſt croſſe to the particular ſins he had moſt lived in.

This was the great ſin of *Iſrael*, but after their return out of Captivity, they never ſet up Idols more, but were wonderful zealous to keep their Temple from ſuch defilements, both in the time of *Antiochus, Epiphanes*, and of the *Romans*, and do account them as a menſtruous cloath, to this very day.

of thy graven Images of Silver, and the ornament of thy molten Images of Gold: Thou ſhalt caſt them away as a menſtruous cloath; thou ſhalt ſay unto it. Get thee hence. Here you ſee the hand of Repentance is againſt their Idols of Silver and Gold, and not onely againſt their Idols, but alſo againſt whatſoever had any relation to them. Now they ſhew nothing but a deteſtation of their Idols, and a holy indignation againſt them; Get you hence. The hand of Repentance makes a divorce between them & their Idols, between their ſouls, and their eſpecial Sins. Now they are as much in hating, abhorring, abominating, & contemning their Idols and Images, as they were formerly in adoring, worſhiping, and honouring of them. So *Mary Magdalen*, Luke 7. walks quite croſs and contrary to her former ſelf, her ſinful ſelf ſhe croſſes the fleſh, in thoſe very things wherein formerly ſhee did gratifie the fleſh. So the penitent Jaylor, *Acts* 16. waſhes thoſe very wounds that his own bloody hands had made: He acts in waies of mercy, quite contrary to his former cruelty: At firſt there was none ſo fierce, ſo furious, ſo cruel, ſo bloody, ſo inhumane in his carriage to the Apoſtles; at laſt, none ſo gentle, ſo ſoft, ſo ſweet, ſo courteous, ſo affectionate to them. The ſame

The Jews were willing in the *Romans* time, rather to dye, then to ſuffer the *Eagle*, the Imperial Arms to be ſet up in the Temple.

same you may see in *Zacheus*, Luke 19. and *Paul*, Acts 9. and in *Manasse*, in 2 Chron. 33. 6.

The fifth Property.

FIfthly, That Repentance that accompanies Salvation, is very large, and comprehensive; it comprehends and takes in these following particulars, besides those already named.

1 It takes in a sight and sense of sin. Men must first see their sins, they must be sensible of their sins, before they can repent of their sins. *Ephraim* had first a sight of his sin, and then hee repents and turns from his sin. *After I was instructed, I smote upon my thigh*, Jer. 31. 18, 19. A man first sees himself out of the way, before hee returns into the way, till hee sees that hee is out of the way, he walks still on, but when he perceives that he is out of the way, then he begins to make inquiry after the right way. So when the sinner comes to see his way, to be a way of death, then he cries out: *O lead mee in the way of life, lead mee in the way everlasting*, Psal. 139. 24.

It was so with *Paul*, who thought himself in as good a way for heaven as any, Acts 9. & 26 compare.

2 (For I shall but touch upon these things) That Repentance that accompanies salvation, doth include not only a sight and sense of sin, but also confession

Acts 19. 18. *Confessio peccati est vomitus sordium animæ*, Aug.

and acknowledgement of sin, *Psal.* 51. & 32. 3, 4, 5. *While I kept close my sin, my bones consumed; but I said, I will confesse my sin, and thou forgavest the iniquity of my sin*, Job 33. 21, 22. The Promise of Remission is made to confession. 1 *John* 1. 9. *If wee confesse our sins, God is faithful and just to forgive us our sins.* So *Prov.* 28. 13. *Hee that hideth his sin, shall not prosper, but hee that confesseth and forsaketh it, shall finde mercy. If wee confesse our sins sincerely*, seriously, humbly, cordially, pardon attends us. *Homo agnoscit, Deus ignoscit*, Confession of sin must be joyned with confusion of sin or all is lost, God is lost, Christ is lost, Heaven lost, and the soul lost for ever.

Non dico ut confitearis conservo tuo peccata tua, dicito Deo, qui curet ea, Chrys. in Psal. 50.

The true Penitent can say with *Vivaldus*, *I hide not my sins, but I shew them, I wipe them not away, but I sprinkle them; I doe not excuse them, but I accuse them.* (Peccata enim non nocent, si non placent) *My sins hurt mee not, if I like them not*, The beginning of my salvation, is the knowledge of my transgression.

Jer. 13. 17. Joel 2. 13. *David* cries not *Perii*, but *Peccavi*, not I am undone, but I have done foo-

3 That Repentance that accompanies salvation, doth include not only confession of sin, but also contrition for sin, *Psal.* 51. 4. 1 *Sam.* 7. 2. *Zech.* 12, 10, 11, *Ezra* 10. 1, 2. 2 *Cor.* 7. 11. &c. It breaks the heart with sighs, sobs, and groans, for that a loving Father is offended,

ded, a blessed Saviour Crucified, and the sweet Comforter grieved. Penitent *Mary Magdalen* weeps much as well as loves much. Tears in stead of Gems were the ornaments of penitent *Davids* Bed, and surely that sweet singer never sung more melodiously, then when his heart was broken most penitentially. How shal God wipe away my tears in Heaven, if I shed none on Earth? And how shall I reap in joy, if I sow not in tears? I was born with tears, and shall dye with tears, why should I then live without them in this valley of tears, saith the true penitent. The sweetest joyes are from the soureſt tears; Penitent tears are the breeders of spiritual joy. When *Hannah* had wept, she went away, and was no more sad. The Bee gathers the best honey of the bitterest Herbs. Christ made the best Wine of water, the strongest, the purest, the truest, the most permanent, and the most excellent joy is made of the waters of Repentance. If God be God, *They that sow in tears, shall reap in joy.*

But that no Mourner may drown himself in his own tears, let mee give this Caution, *viz.* That there is nothing beyond remedy, but the tears of the damned. A man who may persist in the way to Paradise, should not place himself in the condition of a little Hell; and hee

lishly. *Basil* wept when he saw the Rose, because it brought to his minde the first sin, frō whence it had the prickles, which it had not while man continued in innocence, as he thought. You know how to apply it.

1 Sam. 1. 18. True Repentance is a sorrowing for sin, as it is *Offensivum Dei, aversivum à Deo*: *Peters* was for sin, *Judas* his for punishment. *Peter* grieves because Christ was grieved, *Judas* grieved because he should be damned. Psal 42 5.

that may, or can hope for that great all, ought not to be dejected, nor overwhelmed for any thing.

4 That Repentance that accompanies ſalvation, doth include not only contrition for ſin, but alſo a holy ſhame and bluſhing for ſin. *Ezra* 9. 6. *Jer.* 3. 24, 25. & 31. 19. *Ezek.* 16. 61,63. *And thou ſhalt bee confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God.* When the penitent ſoul ſees his ſin pardoned, the anger of God pacified, and Divine Juſtice ſatisfied, then hee ſits down aſhamed. So *Rom.* 6. 21. *What fruit had ye then in thoſe things whereof yee are now aſhamed?* Sin and ſhame are inſeparable companions. A man cannot have the ſeeming ſweet of ſin, but he ſhall have the real ſhame that accompanies ſinne. Theſe two God hath joyned together, and all the world cannot put them aſunder.

Boſh, בוש to bluſh, to be abaſhed, to wax pale and wan, &c.

Quantum diſplicet Deo immunditia peccati, in tantum placet Deo erubiſcentia pœnitentis, Bern. So much the more God hath been diſpleaſed with the blackneſs of ſin, the more will he be wel pleaſed with the bluſhing of the ſinner.

It was an impenitent *Caligula*, that ſaid of himſelf, *That hee loved nothing better in himſelf, then that hee could not bee aſhamed.*

Juſtinus Motto was (*Quod pudet hoc pigeat.*) *That ſhould grieve moſt which is ſhameful in it ſelf, and done againſt conſcience.*

And

And doubtleſſe thoſe things are onely ſhameful that are ſinful. A ſoul that hath ſinned away all ſhame, is a ſoul ripe for Hell, and given up to Satan. A greater Plague cannot befall a man in this life, than to ſin, and not to bluſh.

5 That Repentance that accompanies Salvation, comprehends loathing and abhorring of ſin, and of our ſelves for ſin, as well as ſhame and bluſhing for ſin, *Job* 42. 6. *Ezek.* 16. 61, 62, 63. *Amos* 5. 15. *Ezek.* 20. 41, 42, 43. *And yee ſhall remember your waies, and all your doings, wherein ye have been defiled; and yee ſhall loathe your ſelves in your own ſight, for all the evils that you have committed.* The ſincere Penitent loathes his ſins, and hee loathes himſelf alſo, becauſe of his ſins. Hee cries out, O theſe wanton eyes, O theſe wicked hands, O this deceitful tongue, O this crooked will, O this corrupt heart! O how do I loathe my ſins, how do I loathe my ſelf, how do I loathe ſinful ſelf, and how do I loathe my natural ſelf, becauſe of ſinful ſelf! My ſins are a burden to me, and they make me a burden to my ſelf, my ſins are an abhorring to me, and they make me abhor my ſelf in duſt and aſhes. A true Penitent hath not onely low thoughts of himſelf, but loathſome thoughts of himſelf. None can think or ſpeak ſo vilely of

Vis magnus eſſe? incipe ab imo. Wilt thou be great? begin from below, ſaith one.

It is very obſervable, that thoſe brave creatures, the Eagle & the Lion, were not offered in Sacrifice unto God but the poor Lamb & Dove; To note, That God regards not your brave high lofty ſpirits, but poor meek and contemptible ſpirits

of him, as hee doth, and will think and ſpeak of himſelf. *Ezek.* 6. 9. *And they that eſcape of you, ſhall remember mee among the Nations, whether they ſhall bee carried Captives, becauſe I am broken with their whoriſh heart* (as the heart of a huſband is at the adulterous carriage of his wife) *which hath departed from me, and with their eyes, which go a whoring after their Idols; and they ſhall loathe themſelves for the evils which they have committed in all their abominations.* If thy Repentance do not work thee out of love with thy ſins, and thy ſins work thee out of love with thy ſelf, thy Repentance is not that Repentance that accompanies ſalvation. And thus you ſee the particular things that that Repentance that doth accompany ſalvation, doth comprehend and include.

Some people can ſhed tears for nothing, ſome for any thing, but a ſound penitent ſheds more tears for his ſins, then he doth for his ſufferings.

The ſixth Property.

SIxthly, That Repentance that accompanies Salvation, hath theſe choice companions attending of it.

1 Faith. *Zech.* 12. 10, 11. *They ſhall look upon him whom they have pierced, and mourn,* &c. Mourning and believing go together. So in *Mat.* 4. 17. *Marke* 1. 14, 15. *Now after that John was put in Priſon, Jeſus came into Galilee, preaching the*

the Gospel of the Kingdome of God, and saying, the time is fulfilled, and the Kingdome of God is at hand. Repent yee, and believe the Gospel.

2 Love to Christ doth alwaies accompany that Repentance that accompanies salvation, as you may see in *Mary Magdalen*, Luke 7.

3 A filial fear of offending God, and a holy care to honour God, doth alwaies accompany that Repentance that accompanies Salvation.

2 *Cor.* 7. 11. *For Godly sorrow worketh Repentance to Salvation, not to be repented of; for behold this self same thing that yee sorrowed after a Godly sort, what carefulnesse it wrought in you, yea, what clearing of our selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: In all things yee have approved your selves to bee clear in this matter.* Verily, Repentance to life hath all these lively companions attending of it; they are born together, and will live together, till the penitent soul changes earth for Heaven, Grace for Glory.

Repentance is *Post naufragium Tabula*, the fair daughter of a foul mother. Repentance is a fruitful womb.

The

The seventh Property.

SEventhly, and lastly, that repentance that accompanies salvation is a continued act, a repentance never to be repented of. Repentance is a continual spring, where the waters of godly sorrow are alwaies flowing. A sound penitent is still a turning nearer and nearer to God, hee is still a turning further and further from sin: This makes the Penitent Soul to sigh and mourn, that he can get no nearer to God, that hee can get no further from sin: The work of repentance is not the work of an hour, a day, a year, but the work of this life. A sincere Penitent makes as much conscience of repenting daily, as he doth of believing daily; and he can as easily content himself with one act of Faith, or Love, or Joy, as he can content himself with one act of Repentance. *My sins are ever before mee*, sayes *David*. Next to my being kept from sin, I count it the greatest mercy in the world, to be still a mourning over sin, sayes the penitent soul. The penitent soul never ceases repenting, till hee ceases living. Hee goes to Heaven with the joyful tears of Repentance in his eyes: He knows that his whole life is but a day of sowing tears, that he may at

2 Cor. 7. 10.

Rom. 7.

Quid restatio peccatur nisi ut in tota vita tua deplores totam vitam tuam, Ansel.
O then, what remains, but in our whole life to lament the sins of our whole life?

at laſt reap everlaſting joyes. That Repentance that accompanies Salvation, is a final forſaking of ſin; it is a bidding ſin an everlaſting adieu; it is a taking an eternal farewel of ſin, a never turning to folly more, *What have I to do any more with Idols?* ſayes *Ephraim*, Hoſ. 14. 8. I have taſted of the bitterneſs that is in ſin, I have taſted of the ſweetneſs of divine mercy in pardoning of ſin, therefore away ſin, I will never have to do with you more; you have robbed Chriſt of his ſervice, and me of my comfort and Crown, Away, away ſin, you ſhall never be courted nor countenanced by me more. That man that only puts off his ſins in the day of adverſity, as he doth his Garments at night when he goes to bed, with an intent to put them on again in the morning of proſperity, never yet truely repented. He is a Dog that returns to the vomit again, hee is a Swine that returns to the wallowing in the mire; ſuch a Dog was *Judas*, ſuch a Swine was *Demas*.

It is an extraordinary vanity in ſome men, to lay aſide their ſins, before ſolemn duties, but with a purpoſe to return to them again; as the Serpent layeth aſide his poyſon when he goeth to drink, and when he hath drunk, he returns to it again, as they fable it. It is ſad when men

ſay

ſay to their luſts, as *Abraham* ſaid to his Servants, *Abide you here, and I will go and worſhip, and return again to you*, Gen. 22. 5. Verily ſuch ſouls are far off from that Repentance that accompanies ſalvation: for that makes a final and everlaſting ſeparation between ſin and the ſoul; it makes ſuch a divorce between ſin and the ſoul, and puts them ſo far aſunder, that all the world can never bring them to meet as two Lovers together. The Penitent ſoul looks upon ſin, and deals with ſin, not as a friend, but as an enemy, it deals with ſin, as *Amnon* dealt with *Tamar*, 2 Sam. 13. 15. *And Amnon hated her exceedingly, ſo that the hatred wherewith hee hated her, was greater than the love wherewith he had loved her: And Amnon ſaid unto her, ariſe, be gone.* Juſt thus doth the penitent ſoul carry it ſelf towards ſin.

And thus you ſee what Repentance that is that accompanies ſalvation.

The fourth thing I am to ſhew, is, what Obedience that is that doth accompany ſalvation. That Obedience doth accompany ſalvation, I have formerly proved, now what this Obedience is, that doth accompany or comprehend ſalvation, I ſhall ſhew you in theſe following particulars.

The

The first Property

FIrſt, That Obedience that accompanies ſalvation, is cordial and hearty; the heart, the inward man, doth anſwer and eccho to the word and will of God. The beleever knows, That no Obedience but hearty Obedience is acceptable to Chriſt; he knows that nothing takes Chriſts heart, but what comes from the heart. Chriſt was hearty in his obedience for mee (ſaies the Beleever) and ſhall not I be hearty in my obedience to him? Chriſt will lay his hand of love, his hand of acceptance upon no obedience, but what flows from the heart. *Rom. 6. 9. Yee have obeyed from the heart, that form of doctrine which was delivered you.* So in *Rom. 7. ult. So that with the minde, I my ſelf ſerve the Law of God.* My heart ſayes *Paul*, is in my obedience. So in *Rom. 1. 9. God is my witneſſe, whom I ſerve with my ſpirit in the Goſpel of his Son.* Many ſerve God with their bodies, but I ſerve him with my ſpirit, many ſerve him with the outward man, but I ſerve him with my inward man. God hath written his Law in Beleevers hearts, and therefore they cannot but obey it from the heart. *I delight to do thy will, O my God* (how ſo?) *why thy Law*

Iſa. 29. 13. Mat. 15. 7,8,9. The heart is *Camera omnipotentis Regis*, i.e. The Preſence Chamber of the King of heaven and that upon which his eye, his hand, his heart is moſtſet

Eze. 36. 26, 27

בתוך מעי

Law is within my heart; or, *in the midst of my bowels*, as the Hebrew hath it. The heart within ecchoes and anſwers to the Commandements without, as a Book written anſwers to his minde that writes it; as face anſwers to face, as the impreſſion on the wax anſwers to the character engraven on the ſeal. The Scribes and Phariſees were much in the outward obedience of the Law, but their hearts were not in their obedience; and therefore all they did, ſignified nothing in the account of Chriſt, who is onely taken with outward actions, as they flow from the heart and affections; their ſouls were not in their ſervices, and therefore all their ſervices were loſt ſervices. They were very glorious in their outward profeſſion, but their hearts were as filthy Sepulchres; their out-ſides ſhined as the Sun, but their in-ſides were as black as Hell. They were like the *Ægyptians* Temples, beautiful without, but filthy within. Well, remember this, No action, no ſervice goes for currant in Heaven, but that which is ſealed up with integrity of heart. God will not be put off with the ſhell, when we give the Devil the Kernel.

Mat. 23.

The

The second Property:

SEcondly, That Obedience that accompanies salvation, is universal as well as cordial; the soul falls in with every part and point of Gods will, so far as he knows it, without prejudice or partiality, without tilting the ballance on one side or another. A Soul sincerely obedient, will not pick and chuse what commands to obey, and what to reject, as Hypocrites do; he hath an eye to see, an ear to hear, and a heart to obey the first Table as wel as the second, and the second as wel as the first; hee doth not adhere to the first and neglect the second, as Hypocrites do; neither doth hee adhere to the second and contemn the first, as prophane men do; hee obeys not out of humor but out of duty; hee obeys not out of choice but out of conscience. *Psalm* 119. 6. *Then shall I not bee ashamed, when I have respect unto all thy Commandements.* Look as Faith never singles out his object, but layes hold on every object God holds forth for it to close with; Faith doth not chuse this truth, and reject that; it doth not close with one, and reject another; Faith doth not say, I will trust God in this case, but not in that; I wil trust him

Non eligit mandata. He doth not pick and choose. He obeyes all in respect of his sincere purpose, desire & endevor, & this God accepts in Christ for perfect and compleat obedience, &c.

him for this mercy, but not for that mercy; I will trust him in this way, but not in that way; Faith doth not chuse its object; Faith knows that he is powerful and faithful that hath promised, and therefore Faith closes with one object, as well as another: So a true obedient soul singles not out the commands of God, as to obey one and rebel against another; it dares not, it cannot say, I will serve God in this command but not in that. No, in an Evangelical sense it obeyes all, *Luke* 1. 5,6. *Zacharias and Elizabeth were both righteous before God, walking in all the Commandements and Ordinances of the Lord, blamelesse.* They walked not only in Commandements, but also in Ordinances; not only in Ordinances, but also in Commandements. They were good souls, and good at both. A man sincerely obedient layes such a charge upon his whole man, as *Mary* the Mother of Christ, did upon all the servants at the feast, *John* 2. 5. *Whatever the Lord saith unto you, do it.* Eyes, ears, hands, heart, lips, legs, body, and soul, do you all seriously and affectionately observe what ever Jesus Christ sayes unto you, and do it: So *David* doth, *Psal.* 119. 34, 69. *Give me understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart. The*

Ἀμεμπτοί Without complaint. An obedient soul is like a Christal glass, with a light in the midst, that shines forth thorow every part thereof. So that Royal Law that is written upon his heart, shines forth into every parcell of his life; his outward works do eccho to a Law within.

proud

proud have forged a lye against mee; but I will keep thy Precepts with my whole heart. The whole heart includes all the faculties of the Soul, and all the members of the body; sayes *David*, I will put hand and heart, body and soul, all within me, and all without me, to the keeping and observing of thy Precepts. Here is a soul thorow-paced in his obedience, he stands not halting nor halving of it; he knows the Lord loves to be served truly and totally, and therefore he obeys with an entire heart, and a sincere spirit.

I have read of a very strange speech that dropped out of the mouth of *Epictetus*, a Heathen, *If it be thy will* (sayes he) *O Lord command me what thou wilt, send mee whither thou wilt, I will not withdraw my self from any thing that seems good to thee.* Ah how will this Heathen at last rise in judgement against all *Sauls*, *Jehues*, *Judases*, *Demases*, Scribes, Pharisees, Temporaries, who are partial in their obedience, who while they yield obedience to some commands, live in the habitual breach of other commands? Verily, hee that lives in the habitual breach of one command, shall at last be reputed by God guilty of the breach of every command, and God accordingly will in a way of Justice proceed against him, *Ezek.* 18. 10, 11, 12, 13. It was the James 2. 10.

Numb. 14. 24. glory of *Caleb* and *Joshua*, that they followed the Lord fully in one thing, as wel as another. So *Cornelius*, *Wee are present before God to hear whatsoever shall bee commanded us of God*; Hee doth not pick and chuse, So in *Acts* 13. 22. *I have found* David *the son of* Jesse; *a man after mine own heart*, *which shall fulfil all my will*, or rather as it is in the Greek, *hee shall fulfil all my wills*: To note the universality and sincerity of his Obedience. A sincere heart loves all commands of God, and prizes all commands of God, and sees a Divine Image stamped upon all the commands of God, and therefore the main bent & disposition of his soul, is to obey all, to subject to all. God commands universal obedience. *Josh.* 1. 8. *Deut.* 5. 29. *Ezek.* 18. The Promise of Reward is made over to Universal obedience, *Psal.* 19. 11. *Josh.* 1. 8. Universal obedience is a Jewel that all will wish for, or rejoyce in, at the day of death, and the day of account; And the remembrance of these things, with others of the like nature, provokes all upright souls to be impartial, to be universal in their obedience.

Acts 10. 33.

Θελήματα. *wills.* He minds not only general duties of Religion, but also particular duties, as a Magistrate, as a Minister, as a Father, as a Master, as a Son, as a Servant.

The

The third Property.

THirdly, That Obedience that accompanies Salvation, springs from inward Spiritual causes, and from Holy and Heavenly Motives, it flowes from Faith. Hence it is called *The Obedience of Faith. Rom.* 16. 26. So in 1 *Tim.* 1. 5. *Now the end of the Commandement, is Love out of a pure heart, and of a good Conscience, and of Faith unfeigned.* Faith draws down that Divine Vertue and Power into the soul, that makes it lively and active, abundant and constant in the work and way of the Lord. And as faith, so love puts the soul forward in ways of obedience. *Jo.* 14. 21. 23. *If any man love mee hee will keep my Commandements.* So *Ps.* 119. 48. *My hands also will I lift up to thy Commandments, which I have loved.* Divine love is said to be the keeping the Commandements, because it puts the Soul upon keeping them. Divine love makes every weight light, every yoke easie, every Command joyous; it knows no difficulties, it facilitates obedience, it divinely constrains the soul to obey, to walk, to run the waies of Gods Commands, and as sound Obedience springs from Faith and Love, so it flowes from a filial fear of God, *Psal.* 119. *Mine heart stands in Awe of thy Word.* So *Heb.*

Where Love is, the soul sayes of every Command, *Bonus sermo*, it is a good saying; but where Love is wanting, the man cryes out, *Durus sermo*, it is a hard saying who can bear it?

Heb. 11. 7. *Noah being warned of God, touching things not seen, as yet, moved with fear, prepared an Ark.*

Ah but Hypocrites and Temporaries, are not carried forth in their obedience, from such precious, and glorious principles: and therefore it is, that God casts all their services as dung in their faces. And as that Obedience which accompanies Salvation flows from inward spiritual principles, so it flows from holy and heavenly Motives, as from the tastes of Divine Love, and the sweetness and excellency of communion with God, and the choice and precious discoveries that the soul in waies of obedience hath had of the beauty and glory of God. The sweet looks, the Heavenly words, the glorious kisses, the Holy embraces, that the obedient soul hath had, makes it freely and fully obedient to the Word, and Will of God. Ah! but all the Motives that move Hypocrites and carnal Professors to obedience, are onely external and carnal, as the eye of the creature, the ear of the creature, the applause of the creature, the rewards of the creature, either the love of the loaves, or the gain of Custome, or the desire of ambition: sometimes they are moved to obedience, from the fear of the creature and sometimes from the want of the crea-

Isa. 1. 11.

Isa. 64. 5.

Mat. 6.

John 6.

Hosea 7. 14.

creature, and ſometimes from the example of the Creature, and ſometimes from vows made to the Creature; ſometimes the frowns of God, the diſpleaſure of God, the rod of God moves them to Obedience, ſometimes the quieting and ſtilling of conſcience, the ſtoping of the mouth of Conſcience, and the diſarming of Conſcience of all her whipping, racking, wounding, condemning, terrifying and torturing power, puts them upon ſome waies of obedience. That obedience alwaies flows from ſome low, baſe, carnal, corrupt conſideration, or other. O but that Obedience that accompanies ſalvation, doth alwaies flow (as you ſee) from inward and Spiritual cauſes, and from holy and heavenly Motives.

Hoſ. 5. ult. Pſal. 78, 34.

The fourth Property.

FOurthly, That Obedience that accompanies ſalvation is a ready, free, willing, and chearful obedience.

1 It is ready obedience. *Pſal.* 27. 8. *When thou ſaideſt, ſeek yee my face, my heart ſaid unto thee, thy face Lord, will I ſeek. Pſal.* 119. 60. *I made haſte, and delayed not to keep thy Commandments. Pſal.* 18. 44. *As ſoon as they hear of me, they ſhall obey me; the ſtrangers ſhall ſubmit themſelves unto mee.*

Cassianus, l. 4. c. 24. I have read of one who readily fetched water near two miles every day, for a whole year together, to pour upon a dry stick, upon the bare Command of a Superiour, when no reason could be given for the thing. O how ready then doth Grace make the soul to obey those Divine Commands that are backed with the highest, strongest, and choicest Arguments.

Voluntas semiplena est voluntas. An half wil an incompleat will, an unwilling will, is no will in Divine account.

2 As that Obedience that accompanies salvation, is ready obedience, so it is free and willing Obedience. *Acts* 21. 13. *Then Paul answered: what mean yee to weep, and to breake mine heart? For I am willing, not to be bound onely, but also to die at Jerusalem, for the Name of the Lord Jesus.* The beaming out of Divine love and glory, makes gracious souls *willing in the day of his power.* Psa. 110. 3. Those Divine Principles that be in them, make them willingly obey, without coaction or compulsion. So 2 *Cor.* 8. 3. The *Macedonians* were willingly obedient, or as the Greek hath it, They were Voluntiers, not onely to their power, but beyond their power. All the motions, and actings of Christ towards his people, for his people, and in his people, are free; he loves them freely, hee pardons them freely, he intercedes for them freely, hee acts for them freely, and he saves them freely,

αὐθαίρετοι.

freely, & ſo they move and act towards Chriſt freely; they hear, they pray, they wait, they weep, they work, they watch, freely and willingly. That Spirit of Grace and holineſs that is in them, makes them Voluntiers in all Religious duties and ſervices.

1 Chron. 29.6, to 18.
1 Tim. 6.18.
1 Theſ. 2.8.

It is reported of *Socrates*, That when the Tyrant threatned death unto him, he anſwered, *He was willing*; nay then ſayes the Tyrant, you ſhall live againſt your will; hee anſwered again, Nay whatſoever you doe with me, it ſhall bee my will. Yet if Nature a little raiſed and refined, will inable a man to do this; will not grace, will not union and communion with Chriſt, inable a man to do as much, yea infinitely more?

A Saint at worſt is obedient, either (*Voluntate plena*, or *ſemiplena*) with a will, or an unwilling will, like the Merchant that is unwillingly willing to throw his Goods overboard, into the tempeſtuous ſea to ſave his life.

3 As that Obedience that accompanies ſalvation is free and willing Obedience, ſo it is chearful and delightful Obedience. It is a Believers meat and drink, it is his joy and Crown, it is a pleaſure, a Paradice to his ſoul to be ſtill obeying his Fathers will, to be ſtill found about his Fathers buſineſſe. *Pſa.* 40. 8. *I delight to doe thy will, O my God, yea, thy Law is in my heart.* As the Sun rejoyceth to run his race, ſo do the Saints rejoyce to run the race of obedience. Gods work is wages, yea, it is better than wages, therefore they cannot but delight in it.

it. Not onely for keeping, but also in keeping of his Commands, there is great reward. *Psal.* 112.1. *Blessed is the man that feareth the Lord, that delighteth greatly in his Commandements.* That is, in the studying and obeying of his Commandements. *Psal.* 119. 16. *I will delight my self in thy Statutes, I will not forget thy Word.* Verse 35. *Make mee to go in the path of thy Commandments, for therein do I delight.* Verse 47. *And I will delight my self in thy Commandments, which I have loved.* Verse 143. *Trouble and anguish have taken hold on mee, yet thy Commandements are my delight.* Divine Commands are not grievous to a lover of Christ, for *Nihil difficile amanti*, Nothing is difficult to him that loveth. The love of Christ, the discoveries of Christ, the Embraces of Christ make a gracious soul studious and industrious to keep the Commandments of Christ, in lip and life, in word and work, in head and heart, in book and breast.

Psal. 19.5.11. compared. *Tanto magis delectat opus bonũ quanto magis diligitur Deus, summum & incommutabile bonum*, Aug. A good work so much the more delighteth, by how much the more God the chiefest & unchangable good is loved. *In hoc cognoscitur amor Christi, si quis servat, Præcepta Christi*, Bern.

Thus you see, That that Obedience that accompanies salvation, is ready, free, and chearful Obedience.

The

The fifth Property.

Fifthly, That Obedience that accompanies salvation, is Peremptory obedience. *Josh.* 24. 15. *I and my household will serve the Lord.* Hee is fully resolved upon it, come what will come, in the face of all dangers, difficulties, impediments and discouragements, he will obey the Lord, he will follow the Lord. So those Worthies, *Heb.* 11. (of whom this world was not worthy) obeyed Divine Commands, peremptorily, resolvedly, in the face of all manner of deaths and miseries. So *Paul* was obedient to the Heavenly Vision, though bonds did attend him in every place. He is better at obeying, then at disputing. *I conferred not* (sayes hee) *with Flesh and Blood.* So *Peter* and *John*, and the rest of the Apostles, in despight of all threatnings and beatings, they obey the Lord; they keep fast and close to their Masters work. *Whether it be right in the sight of God, to hearken more unto you than unto God, judge yee; for wee cannot but speak the things which wee have seen and heard. And now Lord, behold their threatnings, and grant unto thy Servants, that with all boldnesse they may speak thy Word. And when they had called the Apostles, and beaten them, they*

Josephus reports of such resolute Christians, that in the face of all reproaches and difficulties, followed Christ to the Crosse.

Acts 20. 23. Gal. 1. 15, 16. You may as wel stop the Sun from running his race, as you are able to hinder gracious souls from obeying Divine commands. Psal. 44. 13, 14 As a wicked nature makes the wicked peremptory in their disobedience, Jer. 44. 15, 16, 17. So the Divine nature makes gracious souls peremptory in their obedience.

they Commanded that they ſhould not ſpeake in the Name of Jeſus, and let them goe. And they departed from the preſence of the Councel, rejoycing, that they were counted worthy to ſuffer ſhame for his Name. And daily in the Temple, and in every Houſe, they ceaſed not to teach and preach Jeſus Chriſt. Acts 4. 19, 20, 29. & 5. 40, 41, 42. compared.

Thus you ſee, no tryals, no troubles, no terrors, no threats, no dangers, no deaths, could deter them from peremptory Obedience to Divine Precepts. It is not the fiery Furnace, nor the Lyons Den, nor the bloody Sword, nor the Torturing Rack, that can fright gracious ſouls from their obedience to their deareſt Lord. *Pſal.* 119. 106. *I have ſworn, and I will performe it, that I will keep thy Righteous Judgements.*

The ſixth Property.

Propter te Domine, propter te. Is every godly mans Motto. *Quicquid agas, propter Deum agas,* was an Eaſtern Apophthegm. *Druſ.*

SIxthly, the end of that Obedience that accompanies Salvation, is Divine Glory. The eye of the obedient ſoul, in prayer and praiſes, in talking and walking, in giving and receiving, in living and doing, is Divine Glory. *Rom.* 14. 7, 8. *For none of us liveth to himſelf, and no man dyeth to himſelf; for whether wee live, wee live unto the Lord, and whether we dye, wee*

we dye unto the Lord; whether wee live therefore, or dye, wee are the Lords. In all actions, the obedient soul intends and attends most Divine glory. If Satan, the world, or the old man, do at any time propound other ends to the soul, this great end, Divine glory, works out all those ends; for this is most certain, that which a man makes his greatest, and his highest end, will work out all other ends. Look as the light of the Sun doth extinguish and put out the light of the fire, so when a man makes the glory of God his end, that end will extinguish and put out all carnal, low, base ends. That man that makes himself the end of his actions, that makes honour, riches, applause, &c. the end of his actions, he must at last lie down in eternal sorrow, he must dwel in everlasting burnings. The man is as his end is, and his work is as his end is; if that be naught, all is naught; if that be good, all is good, and the man is happy for ever.

Finis movet ad agendum. The end moves to doing.

Isa. 50. ult. & 33. 14.

The

The seventh Property.

SEventhly, That Obedience that accompanies Salvation, that borders upon Salvation, that comprehends Salvation, is a constant Obedience. *Psal.* 119. 112. *I have enclined my heart to do thy Statutes alway, even to the end.* The Causes, Springs, and Motives of holy Obedience, are lasting and permanent, and therefore the Obedience of a sound Christian, is not like the morning dew, or a deceitful bow. *Psal.* 44. 17, 18, 19. *All this is come upon us, yet have wee not forgotten thee, neither have wee dealt falsly in thy Covenant. Our heart is not turned back, neither have our steps declined from thy waies. Though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death.* The love of Christ, the promises of Christ, the presence of Christ, the discoveries of Christ, the example of Christ, and the recompence of reward held forth by Christ, makes a sound Christian hold on, and hold out, in waies of Obedience, in the face of all dangers and deaths: Neither the hope of life, nor the fear of death, can make a sincere Christian, either change his Master, or decline his Work. *Phil.* 2. 12. *Wherefore, my beloved,*

Si dixisti sufficit, periisti Aug. If once thou sayest it is enough, thou art undone.

History reports, that it hath bin the antient custome of pious Christians under persecuting Emperours, to meet, and bythe Sacrament to bind themselves for ever, to flye what was evil, & follow what was good, whatever it cost them.

loved, as yee have alwaies obeyed, not as in my preſence onely, but how much more in my abſence: Work out your own ſalvation with fear and trembling. This was the *Philippians* glory, That they were conſtant in their Obedience, whether *Paul* was preſent or abſent, they conſtantly minded their work.

Ah but Hypocrites and Temporaries, are but paſſionate, tranſient, and inconſtant in their Obedience; they talk of Obedience, they commend Obedience, and now and then in a fit they ſtep in the way of Obedience, but they do not walk in a way of Obedience, they are only conſtant in inconſtancy. *Job* 27. 10. *Will the Hypocrite delight himſelf in the Almighty? Will hee alwaies call upon God?* Or as the Hebrew hath it, Will hee in every time call upon God; will hee call upon God in time of proſperity, and in time of adverſity; in time of health, and in time of ſickneſs; in time of ſtrength and in time of weakneſs; in time of honour, and in time of diſgrace; in time of liberty, and in time of durance, *&c?* The anſwer to be given in, is, He will not alwaies, he will not in every time cal upon God. As a lame Horſe, when he is heated, will go well enough, but when he cools, hee halts down-right; even ſo an Hypocrite, though for a time, he may go

Such hypocrites may wel cryout as *Ecebolius* did who was only conſtant in inconſtancy, πατήσατε μὲ τὸ ἀναίσθητον. Tread upon me that am unſavory Salt. בבל עת

go on fairly in a Religious way, yet when he hath attained his ends, he will halt down-right, and bee able to go no further.

The Monk in the Fable being a poor Fishermans Son, still spread a Net over his Table, as a remembrance of his mean Original, till he had by these shews of humility attained to the highest preferments, which when he had attained, he laid away the Net, because the fish was caught.

The Abbot in *Melanthon*, lived strictly, and walked demurely, and looked humbly, so long as he was but a Monk, but when by his seeming extraordinary sanctity, he got to be made Abbot, he grew intolerable proud and insolent; and being asked the reason of it, confest, That his former carriage, and lowly looks, was but to see if hee could finde the Keys of the Abby. Ah! many unsound hearts there be, that will put on the Cloak of Religion, and speak like Angels, and look like Saints to finde the Keys of preferment, and when they have found them, none prove more proud, base, and vain, than they. Ah! but that Obedience that accompanies Salvation, is constant and durable: A Christian in his course goes strait on Heaven-wards: *The two milch-Kine*, 1 Sam. 6. 12. *took the strait way to the way of Bethshemesh, and went along the high-way, lowing as they went, and turned not aside to the right hand, or to the left*: So gracious Souls goes strait along the High-way to Heaven, which is the way of Obedience; though they go lowing and weeping, yet they still go on, and turn not aside

A Christians Emblem should be an house moving toward Heaven, saith *Clemens*.

to

to the right hand, nor to the left: If by the violence of temptation or corruption they are thrust out of the way at any time, they quickly return into it again. They may sometimes step out of the way of Obedience, but they cannot walk out of the way of Obedience. The honest Traveller may step out of his way, but he soon returns into it again, and so doth the honest Soul. Psal. 119. 3, 4.

The eighth Property.

EIghthly and lastly, Passive Obedience accompanies salvation, as wel as Active. *Every one that will live godly in Christ Jesus, must suffer Persecution,* from Tongue or Pen, from Hand or Heart. If wee suffer with him, wee shal reign with him; there is no passing into Paradise, but under the flaming Sword. Thorow many afflictions we must enter into the Kingdome of Heaven. A sincere heart is as willing to obey Christ Passively as actively. *Act.* 21. 13. *I am ready, not to be bound onely, but also to dye at Jerusalem for the Name of the Lord Jesus.* I am willing, saies *Paul*, to lose my comforts for Christ, I am ready to endure any dolors for Christ, I am willing to lose the Creature, and to leave the Creature for Christ. *Paul*, Phil. 3. 8. speaks of 2 Tim. 3. 12. & 2. 12. Rom 8 17, 18. Acts 14. 22.

I might produce a cloud of Witnesses, that have been excellent at suffering, at burning

of himself as having been like one in a Sea tempest, that had cast out all his precious Wares and Goods for Christs sake; *For whom*, sayes he, *I have suffered the loss of all.* So must wee in stormy times, cast all over-board for Christ, and swim to an Immortal Crown, thorow sorrows, blood and death. But because I have in this Treatise, spoke at large of the sufferings of the Saints, I shall say no more of it in this place. And thus you see what that Obedience is that accompanies Salvation.

The fifth thing that I am to shew you, is, What Love that is that accompanies Salvation.

That Love doth accompany salvation, I have formerly shewed you; but now I shall shew you what that Love is that doth accompany Salvation, and that I shall do in these following particulars. I shall not speak of the firstness, freeness, fulness, sweetness, and greatness of Christs Love to us, but of that Love of ours that accompanies Salvation, concerning which I shal say thus,

The

The first Property.

FIrſt, That Love that accompanies Salvation, is a Superlative Love, a Tranſcendent Love. True Love to Chriſt doth wonderfully tranſcend and ſurpaſs the Love of all relations; The Love of Father, Mother, Wife, Childe, Brother, Siſter, yea, life it ſelf. *Pſal.* 73. & 25. *Whom have I in Heaven, but thee? And there is none upon Earth, that I deſire beſides thee.* Chriſt will be *Alexander* or *Nemo*, hee wil bee all or nothing at all: There are the greateſt cauſes of Love, there are the higheſt cauſes of Love, there are all the cauſes of Love to be found in Chriſt; in Angels & Men there are only ſome particular cauſes of Love; all cauſes of Love are eminently and only to be found in Chriſt. *Col.* 1. 19. *It pleaſed the Father, that in him ſhould all fulneſſe dwell.* There is not onely *plenitudo abundantiæ*, but *plenitudo redundantiæ*, an over-flowing of Fulneſs in Jeſus Chriſt. All Wiſdome, all Knowledge, all Light, all Life, all Love, all Goodneſs, all Sweetneſs, all Bleſſedneſs, all Joys, all Delights, all Pleaſures, all Beauties, all Beatitudes, all Excellencies, all Glories, are in Chriſt. The true Lovers of Chriſt, know that Chriſt

Mat. 10. 37, 38. Luke 14. 26, 27 34.

Friends may have the milk of a Beleevers love, but Chriſt hath the cream.

πλήρωμα.

Col. 2. 3.

Loves as a Head, as a King, as a Father, is a Husband, as a Brother, as a Kinsman, as a Friend: The Love of all relations meets in the Love of Christ; and this raises up a Beleever to Love Christ with a transcendent Love: They know that Christ Loves them more, than they Love themselves; yea, that he Loves them above his very Life. *Joh.* 10. 11, 17, 18. And *Magnes amoris amor*, Love is the Loadstone of Love. Christ is amiable and Lovely; he is famous & conspicuous, hee is spotlesse and matchlesse in his Names, in his Natures, in his Offices, in his Graces, in his Gifts, in his Discoveries, in his Appearances, in his Ordinances; he is full of Gravity, Majesty, Mercy and Glory, *Hee is white and ruddy, the chiefest among ten thousand. His mouth is* ממתקים *sweetnesses, yea,* רומם ובלו מחמ *all of him is desires*, or all of him is delights. Christ is wholly delectable, hee is altogether desirable from top to toe, he is amiable and lovely, hee is glorious and excellent. Christ is Lovely, Christ is very Lovely, Christ is most Lovely, Christ is alwaies lovely, Christ is altogether Lovely. He is the express Image of God, he is the brightnes of his Fathers glory; if the soul can but anatomize him, it shal finde in him all high perfections, and super-eminent excel-

We so far love as we know, *Tantum diligimus, quantum cognoscimus.*

Certe non amat ille Christum, qui aliquid plusquam Christū amant, Aug. Certainly they do not love Christ, who love any thing more than Christ.

Cant. 5. 10. ult.

He that holds not wholly with Christ, doth very shamefully neglect Christ. *Aut totum mecum tene, aut totum omitte, Greg. Naz.*

cellencies. And upon these and such like considerations the Saints are led forth to love Jesus Christ with a most transcendent love.

The second Property.

SEcondly, That love that accompanies Salvation, is obediential love, it is operative and working love. The love of Christ makes a man subject to the commands of Christ. *If any man love me, he will keep my Commandements.* And again, *He that hath my Commandements, and keepeth them, hee it is that loveth mee.* Divine love is very operative, *Psal.* 116. 1. *I love the Lord*, sayes *David*: well, but how doth this love work? why sayes hee, *I will walk in his waies, I will pay my vowes, I will take the cup of Salvation, I will offer the sacrifice of thanksgiving, and I will call upon the Name of the Lord, as long as I live.* Verse 2, 9, 13, 14, 17. Divine love is not stinted nor limited to one sort of Duty, but is free to all. He that loveth, flyeth; hee that loveth, runneth; hee that loveth, believeth; he that loveth, rejoyceth; hee that loveth mourneth; hee that loveth, giveth; he that loveth, lendeth; he that loveth, beareth; he that loveth, waiteth; he that loveth, hopeth, *&c. Heb.* 6. 10. *For God is not un-*

John 14. 21, 22, 23.

I have read a story of an Elephant, who being faln down, and unable to help himself, or get up again, by reason of the inflexiblenesse of his legs, a Forrester coming by, helped him up; wherewith the Elephant by the very instinct of nature, was so affected, that he followed this man, & would do any thing for him, & never left him til his dying day. Ah Sirs, will not Divine Love make a man do more?

unrighteous, to forget your worke and labour of Love. Love makes the ſoul laborious. That love that accompanies ſalvation, is very active, and operative; it is like the vertuous woman in the *Proverbs*, that ſet all her Maidens on work; it is never quiet, but in doing the Will of God; it will not ſuffer any grace to ſit Idle in the ſoul; it will egg and put on all other graces to act and operate. Love ſets faith upon drawing from Chriſt, and patience upon waiting on Chriſt, and humility upon ſubmitting to Chriſt, and godly ſorrow upon mourning over Chriſt, and ſelf-denyal upon forſaking of the neareſt and deareſt comforts for Chriſt, *&c.* As the Sun makes the earth fertile, ſo doth Divine love make the ſoul fruitful in works of Righteouſneſs, and Holineſſe. He that loves cannot bee idle nor barren: Love makes the ſoul conſtant and abundant in well-doing, 2 *Cor.* 5. 14. *The love of Chriſt conſtraineth us.* It doth urge us and put us forward, it carries us on, as men poſſeſſed with a vehemency of Spirit, or as a ſhip which is driven with ſtrong windes, towards the deſired Haven. Natural love makes the Childe, the Servant, the Wife obedient: ſo doth Divine love make the ſoul better at obeying then at diſputing. A ſoul that loves Chriſt, will never ceaſe to obey till hee

Σμέχει. Loves property is to do eternally, it is an eternal laſting principle, and actions will laſt as long as principles, its action is as abiding as it ſelf.

he ceaſes to bee. That love that accompanies Salvation is like the Sun; the Sun you know caſteth his beams upward and downward, to the Eaſt, and to the Weſt, to the North, and to the South; ſo the love of a Saint aſcends to God above, and deſcends to men on earth, to our friends on the right hand, to our enemies on the left hand; to them that are in a ſtate of grace, and to them that are in a ſtate of Nature. Divine love will ſtill bee a working one way or other.

Beatus qui amat te, & amicos in te, & inimicos propter te Aug. Confeſſ.

The third Property.

THat love that accompanies ſalvation, is a ſincere and incorrupt love. *Epheſ.* 6. 24. *Grace bee with all them that love our Lord Jeſus Chriſt in ſincerity, Amen.* The true bred Chriſtian (*Amat Chriſtum, propter Chriſtum*) loves Chriſt for Chriſt; hee loves Chriſt for that internal and eternal worth that is in him; he loves him for his incomparable excellency and beauty, for that tranſcendent ſweetneſs, lovelineſs, holineſs and goodneſs that is in him; hee is none of thoſe that loves Chriſt for loaves, neither wil hee with *Judas* kiſs Chriſt, and betray him, nor yet will he with thoſe in the Goſpel, cry out, *Hoſanna, Hoſanna*, one day, and *Crucifie him, crucifie him*, the next.

ἐν ἀφθαρσίᾳ. Word for word, in incorruption, or with incorruption, *i.e.* that love Chriſt in ſincerity, & not feignedly and hypocritically.

Mat. 21. 9. 15.

next. They love Christ with a Virgin love; *Cant.* 1. 3. *The Virgins love thee.* They love thee in much sincerity, purity, and integrity; they love thee for that fragrant savor, for that natural sweetness, for that incomparable goodness that is in thee. So *Verse* 4. *The upright love thee*, or as it is in the Hebrew, *Uprightnesses love thee.* Uprightnesses being put for upright ones, the abstract for the concrete. Or, *They love thee in uprightnesses*, that is, most uprightly, most intirely, most sincerely, and not as Hypocrites, who love thee for base, carnal respects; who love thee in complement, but not in realities; who love thee in word and tongue, but despise thee in heart and life; who love the gift more then the giver. That love that accompanies salvation is real, and cordial love, it is sincere and upright love, it makes the soul love (Christ) the Giver, more then the gift; it makes the soul love the gift for the Givers sake, it wil make the soul to love the Giver without his gifts, and verily they shall not bee long without good gifts from Christ, that love Christ more than his gifts.

מישרים

Vespasian commanded a liberal Reward should be given to a woman that came and professed, that she was in love with him; and when his Steward asked him what *Item* he should put to it in his Book

Judas was kin to the bag, he was not kin to Christ, & he in *Clemens*, was not his, but his riches Kinsman. Christ hath many such kinsmen.

A Christian cares not for any thing that hath not *Aliquid Christi*, something of Christ in it. He sayes with him, *Sine Deo omnis copia est egestus* Without Christ all plenty is

Book of accounts, the Emperor answered, *Vespasiano ad amato, Item to her that loved Vespasian.* Ah Christians, shall *Vespasian* an Heathen Prince reward her liberally that loved his person, and will not the Lord Jesus much more reward them with his choicest gifts, that love him more than his gifts? Surely Christ wil not be worse than a Heathen, he will not act below a Heathen, he shal never be a loser that loves Christ for that Spiritual sweetness and loveliness that is in Christ, Christ will not live long in that mans debt.

scarcity. *Augustus* prayes, Lord (saith he) whatever thou hast given, take all away, only give me thy self God gave him himself, & cast in many other mercies, as paper and packthred into the bargain.

The fourth Property.

FOurthly, that love that accompanies Salvation, is a vehement love, an ardent love; it is a spark of heavenly fire, and it puts all the affections into a holy flame, *Cant.* 1. 7. *Tell mee, O thou whom my soul loveth, where thou feedest? &c.* This amiable amorous, Pathetical Compellation, *O thou whom my soul loveth,* speaks the Spouses love to be hot and burning towards Christ. So in *Isa.* 26. 8, 9. *The desire of our souls is towards thee, and to the remembrance of thy name. With my soul have I desired thee in the night, yea, with my spirit within mee, will I seeke thee early.* This affectionate, this passi-

Anima est ubi amat, non ubi animat. The soul is where it loves, not where it lives.

בקרבי In the midst of me; it is an emphatical phrase

passionate form of Speech, *With my soul have I desired thee*, and that, *with my spirit within mee, will I seek thee*, does elegantly set forth the vehement and ardent love of the Church to Christ; so doth that pathetical exclamation of the Church; *Stay mee with Flaggons comfort mee with Apples, for I am sick of love.* The betroathed Virgin cannot shew more strong and vehement love to her beloved, then by being sick and surprised with love-qualms, when she meets him, when shee enjoyes him; it was so here with the Spouse of Christ. The love of Christ to believers, is a vehement love, an ardent love (witnesse his leaving his Fathers bosome, his putting upon us his Royal Robes, his bleeding, his dying, *&c.*) And it doth naturally beget vehement and ardent love in all the beloved of God. Where Christ loves, hee alwaies begets somewhat like himself, *Amor semper habet, quid sui simile.* That love that is flat, luke-warme, or cold, will leave a man to freeze on this side Heaven, it will fit him for the warmest place in Hell. *Dives* his love was very cold, and hee found the Flames of Hell to bee very hot. That love that accompanies Salvation is full of heat and fire.

Cant. 2. 5.

Amor non nisi donum amantis Gul. Par.

The

The fifth Property.

Fifthly, That love that accompanies Salvation, is lasting love, it is permanent love; the objects of it are lasting, the springs and causes of it are lasting, the Nature of it is lasting. The Primitive Christians loved not their lives unto the death; Persecutors have taken away the Martyrs lives for Christ, but could never destroy their love to Christ. *Ephes.* 6. 24. *Grace be with all that love the Lord Jesus in sincerity*, or *in incorruption*, as the Greek word signifies; whereby the Apostle gives us to understand, That true love to Christ, is not liable to corruption, putrefaction, or decay, but is constant and permanent, lasting, yea, everlasting.

Rev. 12. 11.

That love that accompanies salvation, is like to the Oyle in the Cruse, and the Meal in the Barrel, that wasted not; it is like the Apple-Tree of *Persia*, that buddeth, blossometh, and beareth fruit every month; it is like the Lamp in the story, that never went out; it is like the Stone in *Thracia*, that neither burneth in the fire, nor sinketh in the Water. *Cant.* 8. 6, 7. *Love is stronger then death, many waters cannot quench it, nor the floods cannot drown it: If a man would give*

1 Cor. 13. 8. Love never faileth, or as it is in the Greek οὐδέποτε ἐκπίπτει. Never falleth away, but shall last for ever in heaven; in which respect the Apostle lifts it up above faith, hope, & all the common gifts of the Spirit, in the same Chapter.

בוז יבוז
Contemning, it would be contemned.
Omnia vincit amor. Love rides in her chariot of triumph over all calamities, and miseries, & cries, Victory, victory.

give all the ſubſtance of his houſe for love, it would bee contemned. Love wil out-live all enemies, temptations, oppoſitions, afflictions, perſecutions, dangers, and deaths. Loves Motto is (*Nulli cedo*) I yeild to none. *L*ove is like the Sun, the Sun beginning to aſcend in his circle, never goes back, until he comes to the higheſt degree thereof.

True love abhors Apoſtacie, it aſcends to more perfection, and ceaſes not, until like *Eliah*'s Fiery Chariot, it hath carried the ſoul to Heaven.

Many mens love to Chriſt, is like the Morning-Dew, it is like *Jonah*'s Gourd, that came up in a night, and vaniſhed in a night: But that love that accompanies Salvation, is like *Ruthes* love, a laſting and an abiding love; it is *L*ove that wil bed and board with the ſoul, that wil lie down and riſe up with the ſoul, that wil to the fire, to the priſon, to the Grave, to Heaven with the Soul.

Ruth 1.

The

The sixth Property.

SIxthly, That Love that accompanies Salvation, is an abounding Love, an increasing Love. Love in a Saint, is like the Waters in *Noahs* time, that rose higher and higher. The very nature of true Love is to abound and rise higher and higher. *Phil.* 1. 9. *This I pray that your Love may abound yet more and more.*

This is clear throughout the whole Book of *Canticles*, as all may run and read.

The longer a Beleever lives, the more eminent and excellent causes of Love he sees in Christ. Christ discovers himself gradually to the soul. Now a Beleevers Love to Christ, rises answerable to the causes of Love that he sees in Christ. The more Light, the more Love; Knowledge and Love, like the Water and the Ice, beget each other.

Man Loves Christ by knowing, and knows Christ by Loving: Mans Love is answerable to his Light, he cannot Love much, that knows but Little; he cannot Love little, that knows much. As a man rises higher & higher in his apprehensions of Christ, so he cannot but rise higher and higher in his affections to Christ. Again, the dayly Mercies and Experiences that they have of the Love of Christ, of the Care of Christ, of the bowels

Amat Deus non aliunde hoc habet, sed ipse est unde amat, Aug.

bowels and compaſſion of Chriſt, working more and more towards them, cannot but raiſe their affections more and more to him: As fire is encreaſed by adding of fuel unto it, ſo is our Love to Chriſt upon freſh and new manifeſtations of his great Love towards us. As the Husband abounds in his Love to his Wife, ſo the Wife riſes in her Love to her Husband; the more Love the Father manifeſts to the childe, the more the ingenuous childe riſes in his affections to him; ſo the more Love the Lord Jeſus ſhews to us, the more he is beloved by us. Chriſt ſhewed much Love to *Mary Magdalen*, and this raiſes in her much Love to Chriſt; *Shee loved much, for much was forgiven her.* As the *Iſraelites*, Numb. 33. removed their Tents from *Mithkah* to *Chaſmonah*, from ſweetneſs to ſwiftneſs (as the words import) ſo the ſweetneſs of Divine Love manifeſted to the ſoul, makes the ſoul more ſweet, ſwift, and high in the exerciſe and actings of Love towards Chriſt. A ſoul under ſpecial manifeſtations of Love, weeps that it can Love Chriſt no more. Mr. *Welch*, a *Suffolk* Miniſter, weeping at Table, and being asked the reaſon of it, anſwered, It was becauſe he could Love Chriſt no more. The true Lovers of Chriſt can never riſe high enough in their Love to Chriſt;

Luke 7. 47, 48.

Christ; they count a little love to be no love, great love to be but little, strong love to be but weak, and the highest love to bee infinitely below the worth of Christ, the beauty and glory of Christ, the fulness, sweetness, and goodness of Christ: The top of their misery in this life, is, That they love so little, though they are so much beloved.

The seventh Property.

SEventhly, and Lastly, That Love that accompanies Salvation, is open Love, it is manifest Love, it is Love that cannot be hid, that cannot be covered and buried; it is like the Sun, it wil shine forth, and shew it self to all the world. A man cannot love Christ, but he wil shew it in these, and such like things as follow.

First, Divine love makes the soul even ready to break, in longing after a further, clearer, and fuller enjoyment of Christ. The voice of Divine Love is, *Come Lord Jesus, come quickly. Make haste my Beloved, and bee thou like to a Roe, or to a young Hart upon the Mountain of Spices. I desire to bee dissolved, and to be with Christ, which for me is best of all.* It is a mercy, saies *Paul*, for Christ to bee with me, but it is a greater mercy for me to

Rev. 22. 20. Cant. 8. ult. ברח דוד *Berabb, dod.* Flee away speedily my beloved.

to be with Christ. I desire to dye, that I may see my Saviour; I refuse to live, that I may live with my Redeemer.

Austin longed to see that head that was crowned with thorns

Love desires and endeavours for ever to be present, to converse with, to enjoy, to bee closely and eternally united to its object Christ. The longing of the espoused Maid for the marriage day, of the Traveller for his Inn, of the Mariner for his Haven, of the Captive for his Ransome, *&c.* Is not to be compared to the longings of the Lovers of Christ; after a further and fuller enjoyment of Christ.

Godhath reserved the best wine, the best things, till last.

The Lovers of Christ do wel know, that til they are taken up into Glory, their chains wil not fal off, til then their glorious Robes shal not bee put on, til then all sorrow and tears shal not be wiped from their eyes, til then their joy wil not bee ful, their comfort pure, their Peace lasting, their Graces perfect; and this makes them look and long after the enjoyment of the Person of Christ.

It was a notable saying of one, *Let all the Devils in Hell* (saith he) *beset mee round, let fasting macerate my body; let sorrows oppress my minde, let pains consume my flesh, let watchings dry me, or heat scorch me, or cold freeze me: Let all these, and what can come more, happen unto me, so I may enjoy my Saviour.*

Secondly, Love to Christ shews it self by

by working the soul to abase it self, that Christ may be exalted, to lessen it self, to greaten Christ, to cloud it self, that Christ alone may shine. Love caresnot what it is, nor what it doth, so it may but advance the Lord Jesus, it makes the soul willing to be a foot-stool for Christ, to bee any thing, to be nothing, that Christ may be all in all. Rev. 4. 10, 11. Joh. 3. 26. to 31. Phil. 3. 7, 8.

Thirdly, That Love that accompanies salvation, somtimes shews it self by working the soul to be cheartul and resolute, to be patient and constant in sufferings for Christ, 1 *Cor.* 13 *love endureth all things.* Love wil not complain, love wil not say the burden is too great, the prison is too dark, the furnace is too hot, the chains are too heavy, the cup is too bitter, *&c.* A true Lover of Christ can slight his life, out of love to Christ, as that blessed Virgin in *Basil*, who being condemned for Christianity to the fire, and having her estate and life offered her, if shee would worship Idols, cryed, *Let mony perish, and life vanish, Christ is better than all.* Acts 5. 16. Acts 21. 13.

So *Alice Driver* said, *I drove my Fathers Plough often, yet I can dye for Christ as soon as any of you all.* That Love that accompanies salvation, makes a Christian free and forward in suffering any thing that makes for the glory of Christ.

Fourthly, That love that accompanies

ſalvation, ſhews it ſelf by working the ſoul to be pleaſed or diſpleaſed, as Chriſt is pleaſed or diſpleaſed. A ſoul that loves Chriſt, hath his eye upon Chriſt, and that which makes Chriſt frown, makes him frown, & what makes Chriſt ſmile makes him ſmile. Love is impatient of any thing that may diſpleaſe a beloved Chriſt.

It is a ſaying in Natural Philoſophy, that it is *Naturaliſſimum opus vivent is generare ſibi ſimile*, the moſt natural act, or work of every living thing, to produce another like unto its ſelf. Pſal. 45.7. & 119. 104, 113, 128, 163.

Look what *Horpalus* once ſaid (*Quod Regi placet, mihi placet*) *What pleaſeth the King, pleaſeth mee*, that ſayes a true Lover of Chriſt, what pleaſeth Chriſt, that pleaſeth mee. Holineſs pleaſeth Chriſt, and holineſs pleaſeth me, ſaies a Lover of Chriſt. It pleaſeth Chriſt to overcome evil with good, to overcome hatred with love, enmity with amity, pride with humility, paſſion with meekneſs, &c. and the ſame pleaſeth mee, ſayes a Lover of Chriſt. 1 *John* 4. 17. *As he is, ſo are we in this world.* Our Love anſwers to Chriſts Love, and our hatred anſwers to Chriſts hatred; he Loves all righteouſneſs, and hates all wickedneſs, ſo do we, ſay the Lovers of Chriſt, *Pſa.* 119. 113, 128, 163.

Euſebius in his Eccleſiaſtical Hiſtory.

It is ſaid of *Conſtantines* children, that they reſembled their Father to the life, that they put him wholly on. The true Lovers of Chriſt reſemble Chriſt to the life, and they put him wholly on. Hence

it

it is, that they are called Christs, 1 *Cor.* 12. 12.

Fifthly, True *Love* to Christ shews it self sometimes by working the Lovers of Christ to expose themselves to suffering, to save Christ from suffering in his glory; to adventure the loss of their own Crowns, to keep Christs Crown upon his head: to adventure drowning, to save Christs honour from sinking. Thus did the three children, *Daniel*, *Moses*, and other Worthies. Heb. 11.

I have read of a Servant, who dearly loved his Master, and knowing that his Master was looked for by his Enemies, hee put on his Masters clothes, and was taken for his Master, and suffered death for him.

Divine *Love* wil make a man do as much for Christ; it wil make a man hang for Christ, and burn for Christ, *Revel.* 12. 11. *They loved not their lives unto the death.* Christ and his truth was dearer to them than their lives; they slighted, contemned, yea, despised their very lives, when they stood in competition with Christ and his glory, and chose rather to suffer the greatest misery, than that Christ should lose the least dram of his glory.

Sixthly, That Love that accompanies Salvation, shews it self sometimes by

working the Lovers of Christ, to be affected and afflicted with the dishonours that are done to Christ. *Psal.* 119. *Mine eyes run down with Rivers of Tears, because men keep not thy Law.* So *Lots* soul was vexed, racked, and tortured with the filthy conversation of the wicked *Sodomites:* The turning of his own flesh his Wife into a Pillar of Salt, did not vex him, but their sins did rack his righteous soul. *Psal.* 66.9. *The reproaches of them that reproached thee, fell upon mee.* A woman is most wounded in her Husband, so is a Christian in his Christ. Though *Moses* was as a dumb childe in his own cause, yet when the *Israelites* by making and dancing about their Golden Calf had wounded the honour and glory of God, hee shews himself to bee much affected, and afflicted for the dishonor done to God. The statue of *Apollo* is said to shed tears for the afflictions of the *Grecians*, though hee could not help them; so a true lover of Christ wil shed tears for those dishonours that are done to Christ, though he knows not how to prevent them. It is between Christ and his Lovers, as it is between two Lute strings that are tuned one to another, no sooner is one struck, but the other trembles, so no sooner is Christ struck, but a Christian trembles, and no sooner is

Jer. 9.1, 2. 2 Pet. 2 7 8. ἐβασάνιζεν. signifies two things. 1 The search & examination of a thing. 2 The racking & vexing a man upon the tryal.

Though King *Cræsus* his Son were dumb all his life time, yet whē one would have struck his father, the affection that he had to his father, broke the bars of his speech, and he cryed out, take heed of killing the King. You know how to apply it.

is a Christian struck, but Christ trembles. *Saul, Saul, why persecutest thou mee?* Acts 9.

Seventhly, that Love that accompanies salvation, doth shew it self by working the soul to observe with a curious critical eye, Christs countenance and carriage, and by causing the soule to bee sad or chearful, as Christs carriage and countenance is towards the soul; when Christ looks sad, and carries it sadly, then to be sad as *Peter* was, Christ cast a sad looke upon him, and that made his heart sad; hee went forth and wept bitterly. And when Christ looks sweetly, and speaks kindly, and carries it lovingly, then to be chearful and joyful as the Church was, in *Cant.* 3. 4. *It was but a little that I passed from them, but I found him, whom my soul loveth: I held him, and would not let him goe, until I had brought him into my Mothers House, and into the Chamber of her that conceived mee.* So the Church in *Isa.* 61. 10. *I will greatly rejoyce in the Lord, my soule shall bee joyful in my God; for hee hath cloathed mee with the Garments of Salvation, hee hath covered mee with a Robe of Righteousnesse, as a Bride-groom decketh himselfe with Ornaments, and as a Bride adorneth her selfe with her Jewels.* A true Lover of Christ hath still his eye upon Christ, and as his countenance stands, so is he glad or sad,

ubi amor, ibi oculus, As Love came in by the eye, so it delights by the same door, to run out to Christ.

שושאשוש

In rejoycing, I will rejoyce, *i.e.* I will exceedingly rejoyce.

chearful or ſorrowful. *Tigranes* in *Zenophon*, coming to redeem his Father and Friends, with his Wife, that were taken Priſoners by King *Cyrus*, was asked among other Queſtions this, *viz.* What Ranſome hee would give for his Wife, hee anſwered: *Hee would redeem her liberty with his owne life*: But having prevailed for all their liberties, as they returned together, every one commended *Cyrus* for a goodly man; and *Tigranes* would needs know of his Wife what ſhee thought of him, *Truely* (ſaid ſhee) *I cannot tell*; *for I did not ſo much as look on him, or ſee him. Whom then* (ſaid hee, wondring) *did you look upon? Whom ſhould I look upon* (ſaid ſhee) *but him that would have redeemed my liberty, with the loſſe of his own life?* So a Chriſtian, a true lover of Chriſt eſteems nothing worth a looking upon, but Chriſt who hath redeemed him with his owne Blood.

Jerom profeſſed how much he loved Chriſt in *Auguſtin*, and *Auguſtin* in Chriſt.

Eighthly, That love that accompanies ſalvation, reaches forth a hand of kindneſſe to thoſe that beare the Image of Chriſt, 1 *John* 5. 1, 2. *Every one that loveth him that begat, loveth him alſo that is begotten of him. By this wee know, that wee love the Children of God, when we love God and keep his Commandements. Hee that loveth not his Brother, whom hee hath*

ſeen

ſeen, how can he love God, whom he hath not ſeen?

Now becauſe many miſtake in their love to the Saints, and the conſequences that follow that miſtake, are very dangerous and pernicious to the ſouls of men, I ſhal therefore briefly hint to you the properties of that *Love* to the Saints that accompanies Salvation. And

The firſt Property.

THe firſt is this, True *Love* to the Saints is Spiritual, it is a love for the Image of God, that is ſtamped upon the Soul, *Col.* 1. 8. *Epaphras hath declared to us your love in the Spirit.* A Soul that truely loves, loves the Father for his own ſake, and the Children for the Fathers ſake. Many there are that love Chriſtians for their goods, not for their good; they love them for the money that is in their purſe, but not for the grace that is in their hearts. Many like the *Bohemian* cur, fawn upon a good ſuit: *Love* to the Saints for the Image of God, ſtamped upon them, is a flower that grows not in Natures Garden. No man can love Grace in another mans heart, but he that hath grace in his own. Men doth not more naturally love their

parents, and love their Children, and love themſelves, than they do naturally hate the Image of God upon his people, and waies. True Love is for what of the Divine Nature, for what of Chriſt and Grace ſhines in a man: It is one thing to love a godly man, and another thing to love him for Godlineſſe. Many love godly men, as they are Politicians, or Potent, or Learned, or of a ſweete Nature, but all this is but natural love; but to love them becauſe they are ſpiritually lovely, becauſe they are *all glorious within, and their Raiment is of imbroidered gold*, is to love them as becometh Saints, it is to love them at ſo high and noble a rate, that no Hypocrite in the world can reach to it. The Waſps fly about the Tradeſmans ſhop, not out of love to him, but the Honey and the Fruit that is there: This age is ful of ſuch Waſps.

Remember, wicked men, God himſelf is wronged by the injury that is done to his Image. The contempt and deſpight is done to the King himſelf, that is done to his Image, or Coyn. Pſal. 45.13.

The ſecond Property:

SEcondly, True Love to the Saints, is univerſal, to one Chriſtian as wel as another, to all as wel as any, to poor *Lazarus* as well as to rich *Abraham*, to a deſpiſed *Job*, as wel as to an admired *David*, to an afflicted *Joſeph* as wel as to a raiſed *Jacob*, to a deſpiſed Diſciple as wel

Epheſ. 1.15. Col. 1.4. it was the glory of the *Epheſians*, & *Coloſſians*, that their faith and love

wel as to an exalted Apoſtle. *Phil.* 4. 21. *Salute every Saint*, the meaneſt as wel as the richeſt, the weakeſt as wel as the ſtrongeſt, the loweſt as wel as the higheſt. They have al the ſame Spirit, the ſame Jeſus, the ſame Faith; they are al fellow members, fellow travellers, fellow ſouldiers, fellow Citizens, fellow heirs, and therefore muſt they all be loved with a ſincere and cordial love. The Apoſtle *James* doth roundly condemn that partial love that was among Profeſſors in his daies, *James* 2. 1, 2. Not that the Apoſtle doth abſolutely prohibit a civil differencing of men in place, from others; but when the rich mans wealth is more regarded then the poor mans godlineſs, and when men carry it ſo to the rich, as to caſt ſcorn, contempt, diſgrace, and diſcouragement upon the Godly poor. This is a ſinne for which God wil Viſit the Sonnes of pride.

reached to all the Saints, it was not narrow, and confined to ſome particulars, but it was univerſal.

Pompey told his *Cornelia*, *It is no praiſe for thee to have loved* (Pompeium Magnum) *Pompey the Great, but if thou loveſt* (Pompeium miſerum) *Pompey the Miſerable, thou ſhalt bee a pattern for imitation to all Poſterity.* I wil leave you to apply it.

Non gens ſed mens, non genus ſed genius. Not race, or place, but grace, truly ſets forth a man

Romanus the Martyr, who was born of Noble Parentage, intreated his Perſecutors

tors that they would not favour him for his Nobility; *For it is not* (said hee) *the blood of my Anceſtors, but my Chriſtian Faith, that makes me Noble.*

Yet there is a love of familiarity, which we may lawfully ſhew more to one godly man than to another Thus Chriſt loved *John* more than the other Diſciples.

Verily, he that loves one Saint for the grace that is in him, for that holineſſe, that Image of God that is upon him, he cannot but fall in love with every Saint that bears the lovely Image of the Father upon him; hee cannot but love a Saint in Raggs as wel as a Saint in Robes; a Saint upon the dung-hil, as wel as a Saint upon the Throne. Uſually the moſt ragged Chriſtians are the richeſt Chriſtians; they uſually have moſt of Heaven that have leaſt of Earth, *James* 2. 5. The true Diamond ſhines beſt in the dark.

The third Property.

THirdly, our *Love* to the Saints is right, when we love them and delight in them, anſwerable to the ſpiritual cauſes of love that ſhine in them; as the more holy and gracious they are, the more we love them. *Pſal.* 16. 2, 3. *My goodneſſe extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* This is moſt certain, if godlineſſe be the reaſon why we love any, then the more any excel others in the *Love*, Spirit, Power and pra-

Yet this muſt be granted, that grace in a rugged unhewn nature, is like a gold ring on a leprous hand, or a Diamond ſet in Iron.

practice of godlineſs, the more we ſhould Love them. There are thoſe that ſeem to love ſuch godly men as are weak in their Judgements, Low in their Principles, and dull in their Practices, and yet Look with a ſquint eye, upon thoſe that are more ſound in their Judgments, more high in their Principles, and more holy in their Practices, which doubtleſs ſpeaks out more hypocriſie than ſincerity. Verily, he hath either no grace, or but a little grace, that doth not love moſt, where the Spiritual cauſes of Love doe moſt ſhine and appear. Surely, Thoſe Chriſtians are under a very great diſtemper of ſpirit, that envy thoſe gifts and graces of God in others, that out-ſhine their own. *Johns* Diſciples muttered and murmured, becauſe Chriſt had more followers, and admirers than *John*, and *Johns* Diſciples are not all dead, yea they ſeem to have a new Reſurrection in theſe daies. Wel, as the faireſt day hath its clouds, the fineſt Linnen its ſpots, the richeſt Jewels their flaws, the ſweeteſt Fruits their worms, ſo when precious Chriſtians are under temptations, they may, and too often do envie and repine at thoſe excellent graces, abilities, and excellencies that cloud, darken, and out-ſhine their own. The beſt of men are too full of pride and ſelf-love, and that makes them ſome-

As a Gold ring is moſt pleaſing & taking when it is on a neat clean hand, and as a Diamond when it is ſet in a Ring of gold; ſo grace is moſt pleaſing & taking to us in a ſweet nature, & not ſo much when it is in a rugged, unhewn nature, the beauty & glory of it being clouded and darkned by a rugged Nature.

sometimes cast dirt and disgrace upon that excellency that themselves want. As that great man that could not write his own name, and yet called the Liberal Arts a Publick Poyson and Pestilence. There is no greater Argument that our grace is true, and that we do love others for grace sake, than our loving them best that have most Grace, though they have least of worldly Goods. A Pearl is rich, if found on a Dung-hil, though it may glister more when set in a Ring of Gold; so many a poor Believer is rich and glorious in the eye of Christ, and should bee so in ours, though like *Job* he sits upon a Dung-hil, though to the world hee may seem to glister most when adorned with riches, honour, and outward Pomp, &c.

Eusebius speaks of him in his Ecclesiastical History.

The fourth Property.

FOurthly, True Love to the Saints is constant, 1 *Cor.* 13. 8. *Love never faileth.* It continues for ever in Heaven. That love was never true, that is not constant. *Heb.* 13. 1. *Let Brotherly love continue.* True Love is constant in prosperity and adversity, in storms & calms, in health and sickness, in presence and in absence. Thy own Friend, and thy Fathers Friend, forsake not. *A Friend* (saies the wise-man) *loves at all times, and a brother*

Consalus (a Spanish Bishop and Inquisitor) wondered how the Christians had that Commandement, *Thou shalt love thy neighbor as thy self*, so indelibly printed on their hearts,

brother is born for adversity. Prosperity makes friends, and Adversity will try friends: A true friend is neither known in prosperity, nor hid in adversity.

True Love is like to that of *Ruths* to *Naomi*, and that of *Jonathans* to *David*, permanent and constant. Many there be whose Love to the Saints, is like *Jobs* Brooks, *Job* 6.15,16. which in Winter when wee have no need, over-flows with tenders of service, and shews of love; but when the season is hot and dry, and the poor thirsty Traveller stands in most need of water to refresh him, then the Brooks are quite dried up. They are like the Swallow, that wil stay by you in the Summer, but flye from you in the Winter.

It is observed by *Josephus* of the *Samaritans*, that when ever the Jews affairs prospered, they would bee their friends, and profess much love to them; but if the Jews were in trouble, and wanted their assistance, then they would not own them, nor have any thing to do with them. This age is full of such *Samaritans*; yet such as truely love, wil alwaies love. In the Primitive times it was very much taken notice of by the very Heathen, that in the depth of misery, when Fathers and Mothers forsook their children, Christians (otherwise strangers) stuck

that no torture could blot it out, and make them confess & betray one another, or cease from loving one another.

Augustus Cæsar was a constant friend to those whom he loved he used to say (*Amare nec cito desiste, nec temere incipio*) Late ere I love, as long ere I leave.

ſtuck cloſe to one another, their Love of Religion, and one of another, proved firmer, than that of nature. *They ſeem to take away the Sun out of the World* (ſaid the Orator) *who take away friendſhip from the life of men*: And wee do not more need fire, & water, than conſtant friendſhip.

Ninthly, That Love that accompanies Salvation, doth manifeſt and ſhew it ſelf by working the ſoul to be quiet, and ſtil under Chriſts rebukes. *Peter* ſits down quiet under a threefold reproof; *Lord thou knoweſt all things, thou knoweſt that I love thee.* So *Eli*, *It is the Lord, let him do what ſeems good in his own eyes.* And *Aaron* held his peace when hee ſaw the flames about his ſons ears: So *David*, *I was dumb, I opened not my mouth, becauſe thou didſt it.* The Lovers of Chriſt are like the *Scythian*, that went naked in the Snow; and when *Alexander* wondred how he could endure it, he anſwered, *I am all forehead.* O the Lovers of Chriſt are all forehead, to bear the rebukes of the Lord Jeſus.

Joh. 21. 16, 17, 18.
1 Sam. 3. 18.
Levit. 10. 3.
Pſal. 39.

The Lovers of Chriſt know, that all his rebukes are from love; *whom he loves, hee rebukes*; they can ſee ſmiles thorow Chriſts frowns: They know, that to argue that Chriſt hates them, becauſe hee rebukes them, is the Devils Logick; They

Rev. 3. 19.

They know that all the rebukes of Christ, are in order to their internal and eternal good, and that quiets them; They know, that all the rebukes of Christ are but fore-runners of some glorious manifestations of greater Love to their souls. *Psalm* 71. 20, 21. *Thou which hast shewed mee great and sore troubles, shalt quicken mee again, and shalt bring mee up again from the depths of the Earth. Thou shalt increase my greatness, and comfort mee on every side.* They know that it is the soreſt judgement in the world, to go on freely in a way of sin without rebukes. *Ephrain is joyned to Idols, let him alone.* And therefore they keep silence before the Lord, they lay one hand upon their mouths, and the other upon their hearts, and so sit mute before the Holy One. Hos. 4.17.

Tenthly, that Love that accompanies Salvation, shews it self by working the heart to bee affected and afflicted with the least dishonours that are done to Christ. Love is curious of little things, it is as much afflicted with an idle word, or with an impure dream, as Lovers of Christ are with adultery or blasphemy. *David* did but cut off the lap of *Sauls* Garment, and his heart smote him, 1 *Sam.* 24. 5. Though hee did it to convince *Saul* of his false jealousie, and his own

own innocency. Love will not allow of the leaſt infirmity, *Rom.* 7 15. *That which I do, I allow not.* Love will make a man aim at Angelical purity, and perfect innocency; Love will be getting up to the top of *Jacobs* Ladder; Love can reſt in nothing below perfection; Love makes a man look more at what hee ſhould be, than at what he is; it makes a man ſtrive as for life, to imitate the higheſt examples, and to write after the choiceſt copies. Love fears every Image of offence, it trembles at the appearance of ſin, it doth not, it cannot allow it ſelf to do any thing that looks like ſin, it hates the garment ſpotted with the fleſh, it ſhuns the occaſions of ſin, as it ſhuns Hel it ſelf. This is the Divine curioſity and glory of a Chriſtians love. Love ſays, it is better to dye with hunger, than to eat that which is offered to Idols.

The ſin, & the coat of the ſin, is to bee hated, ſaith *Ambroſe.*

Melius mori fame, quam Idolothytis veſci Aug.

I have read of a holy man, who out of his love to Chriſt, and hatred to Idolatry, would not give one half-penny towards the building of an Idols Temple, though he was provoked thereunto by intollerable torments. Love knowes that the leaſt evils are contrary to the greateſt good, they are contrary to the Nature of Chriſt, the commands of Chriſt, the Spirit of Chriſt, the Grace of Chriſt, the Glory of Chriſt, the Blood of Chriſt

Marchus Arethuſius, in *Julians* time.

The *Nicene* fathers would not gratifie *Arrius*, no not in one tittle.

Christ. Love knows that little dishonors (if I may call any sin little) make way for greater; as little Theeves unlock the door, and make way for greater. Love knows that little sins multiplyed, become great: As Love knows that there is nothing lesser than a grain of sand; so love knows that there is nothing heavier than the sand of the Sea, when multiplyed.

Eleventhly, that Love that accompanies Salvation, will shew it selfe by keeping the doors of the heart shut against those treacherous Lovers, that would draw the heart from Christ. Love is a golden key to let in Christ, and a strong lock to keep out others: Though many may knock at Loves door, yet Love will open to none but Christ. *Cant.* 5. 6. *I opened to my Beloved*, & 8. 7. *Many waters cannot quench love, neither can the Floods drown it: If a man would give all the substance of his house for love, it would utterly bee contemned* (*Bon Fabuzu*) contemning, it would bee contemned. When the world would buy his love, hee cries out with *Peter*, *Thy money perish with thee.* Love makes a man look with a holy scorne and disdain upon all persons and things, that attempt either to force or flatter her out of her love and loyalty to her Beloved.

So did *Luther*, *Galeatius*, that Noble Italian.

loved. It is neither force, nor fraud; it is neither promiſes, nor threatnings; it is neither the Croſs, nor the Crown; the Palace, nor the Priſon; the Rod, nor the Robe; the Hempton Halter, nor the Golden Chain, that will make Love embrace a ſtranger in the room of Chriſt. Go, ſayes Divine Love, offer your Gold, and empty Glories, to others; your Pleaſures, and your Treaſures to others; put on your Lyons Skin, and fright others. As for my part, I ſcorn, and contemn your golden offers, and I diſdain, and deride your rage and threats. Love makes a man too noble, too high, too gallant, and too faithful, to open, to any Lover but Chriſt, to let any lie between the Breſts but Chriſt. *Cant.* 1. 13. *A bundle of myrrhe is my beloved unto me, hee ſhall lye all night between my Breſts.* When *Baſil* was tempted with money and preferment, hee anſwers (*Pecunia da qua permaneat, ac continuo duret, gloriam que ſemper floreat,*) Give money that may laſt for ever, and glory that may eternally flouriſh. Love makes a man cry out when tempted, Let not any man think that hee will embrace other mens goods to forſake Chriſt, who hath forſaken his own proper goods to follow Chriſt. Love makes a man cry out when

Plato, ſaith *Pliny*, took as much delight & glory in thoſe dignities & honors he denyed, as he did in thoſe he did enjoy. It is juſt ſo with the Saints.

when tempted, as that worthy Convert did, (*Ego non sum ego*) *I am not the man that I was.* When my heart was void of Divine love, I was as easily conquered, as I was tempted: O but now he hath shed abroad his love in my soul, I am not the man that I was, I had rather die than flie, or fall before a temptation.

Twelfthly, that love that accompanies salvation, shews it self by secret visits, by secret expressions of love. A soul that truely loves Christ, loves to meet him in a corner, to meet him behinde the door, to meet him in the clefts of the Rock, where no eye sees, nor no ear hears, nor no heart observes. Feigned Love is much in commending and kissing Christ upon the stage, but unfeigned Love is much in embracing, and weeping over Christ in a closet. The Pharisee loved to stand praying in the Market-place, & in the Temple; but *Nathaniel* was with Christ under the Fig-tree, and *Cornelius* was at it in the corner of his house, and *Peter* was at it on the Leads, and the Spouse was at it in the Villages. Souls that truely love Christ, are much in secret visits, in secret prayer, in secret sighing, in secret groaning, in secret mourning, *&c.* True Love is good at bolting of the door, and is alwaies best when it is

Cant. 2.14. Mat. 6.6.

Mat. 6.

John 1.48. Acts 10. Cant. 7.11.

most with Christ in a corner. The secret discoveries that Christ makes to souls, do much oblige them to closet-services.

Arcesilaus, in *Plutarch*, visiting his sick friend, and perceiving his necessity, that he wanted, and yet his modesty that he was ashamed to ask, that he might satisfie the one, and yet salve the other, secretly conveied monie under his Pillow; which his friend finding after he was gone, was wont to say, *Arcesilaus stole this*: So Christ steals secret kindnesses upon his people, and that draws them out to be much in secret, in closet-services.

Thirteenthly, That love that accompanies salvation, shews it self by breathing after more clear evidence, and full assurance of Christs Love to the Soul. Divine Love would fain have her drop turned into an Ocean, her spark into a flame, her penny into a pound, her mite into a million. A soul that truly loves, can never see enough, nor never taste enough nor never feel enough, nor never enjoy enough of the love of Christ; when once they have found his Love to bee better than Wine, then nothing will satisfie them but the kisses of his mouth. *Cant.* 1. 3. *Let him kiss me with the kisses of his mouth.* Not with a kis, but with the kisses

kisses of his mouth. A soul once kissed by Christ, can never have enough of the kisses of Christ; his lips drop mirrhe, & mercy; no kisses to the kisses of Christ. The more any soul Loves Christ, the more serious, studious, and industrious will that soul bee, to have the Love of Christ discovered, confirmed, witnessed, and sealed to it. That is a sweet word of the Spouse, *Cant.* 8. 6. *Set me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death.* Set me as a seal upon thy heart; that is, let me be deeply engraven as a seal into thy heart and affections: Let the love and remembrance of me, make a deep impression in thee; and set me as a seal or signet on thy arm.

The more a Virgins love is drawn out to another, the more she desires to be confirmed & assured of his love to her.

1 The Seal you know is for ratifying, confirming, and making sure of things. O saies the Spouse, establish and confirm me in thy love, and in the outward expressions and manifestations of it.

2 Seals among the Jews were used not as Ornaments onely, but as Monuments of Love that were continually in sight and remembrance. O saies the Church, Let me be still in thy sight and remembrance, as a monument of thy love. In the Old Law, you know the High Priest did bear the Names of *Israel* engra-

Exod. 28. 11. 12 21, 29 compar'd

engraven on ſtones, upon his heart and ſhoulder, for a memorial. Ah ſaies the Church, Let my name be deeply engraven upon thy heart, let me be alwaies in thy eye, let me be alwaies a memorial upon thy ſhoulder.

3 Great men have their ſignets upon their hands in precious eſteem. *Jer.* 22. 24. *As I live, ſaith the Lord, though Coniah, the ſon of Jehojakim King of Judah, were the ſignet upon my right hand, yet would I pluck thee thence.* Ah ſaies the Spouſe, O highly prize me Lord Jeſus, highly eſteem of me, O let me be as dear and precious unto thee, as the ſignet that thou carrieſt about with thee, or as ſignets are to great men that wear them.

Laſtly, That Love that accompanies ſalvation, ſhews it ſelf by working a true lover of Chriſt, to commit his richeſt Treaſures, his choiceſt Jewels, to the care and cuſtody of Chriſt. Where we love, we will truſt; and as we love, we will truſt; little truſt, ſpeaks out little love; great truſt, ſpeaks out great love. The lovers of Chriſt, commend to Chriſts care, their Pearls of greateſt price, their Names, their Lives, their Souls, their Crowns, their Innocency, their All. It was a notable ſaying of *Luther*, *Let him that died for my Soul, ſee to the ſalva-*

Pſal. 31. 15. So *Job*, ſo *Paul*, 2 Tim. 1. 12. & 4. 7, 8. Mich. 7. 8, 9. Dan. 6. 22.

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tion of it. *Cæſar* received not his wounds from the Swords of enemies, but from the hands of friends, that is, from truſting in them. Oh! but the lovers of Chriſt ſhal never receive any wounds by truſting in Chriſt, by committing their choiceſt Jewels to his care; for hee hath a powerful hand, and a wiſe and loving heart. Chriſt wil hold faſt, whatever the Father or the Saints put into his hand.

And thus I have ſhewed you what that *Love* is that doth accompany Salvation.

I come now in the ſixth place to ſhew you what Prayer that is, that doth accompany Salvation. (But I ſee that I muſt contract what remaines into a narrow room, leſt I ſhould tire out both the Reader and my ſelf; which that I may not, I ſhall endeavour by Divine aſſiſtance, to minde brevity in what remains.)

Now that Prayer doth accompanie Salvation, I have formerly ſhewed. Now I am briefly to ſhew you what Prayer that is that doth accompany Salvation, and that I ſhal do in theſe following particulars.

The first Property.

FIrst, Prayer is a Divine Worship, wherein we speak to God in faith, humility, sincerity, and fervency of spirit, through the mediation of Christ, begging those good things that wee and others want, deprecating that wee and others fear, and giving thanks for that wee and others have received. Prayer is a speaking to God face to face, it is *Jacobs* Ladder, by which the soul climbs up to Heaven; it is *Noahs* Dove, that goes, and returnes not till it brings Assurance of Peace.

But not to please you with notions, you must remember that that Prayer that accompanies Salvation, is such Prayer as hath in it all the requisites of Prayer. Now there are four requisites in Prayer.

The matter of prayer may be reduced to these heads, 1 Petition. 2 Deprecation. 3 Intercession. 4 Expostulation. There are other distinctions in regard of the manner. As first Mental prayer, which is the inward lifting up of the heart to God. Secondly, Vocal, which is uttred by words as the Publican *God be merciful to me a sinner.* Thirdly, there is conceived prayer, & prescribed prayer. Fourthly, there is publick or private prayer. These hints may suffice as to this

The first Requisite.

FIrst, The person must be righteous, *James* 5. 16. *The fervent prayer of a Righteous man availeth much. John* 9. 31. *God heareth not sinners.* The Jewes urge it as a Proverb, An unclean person polluteth his own Prayers. Good motions from a bad heart, make no musick

ſick in Heaven; the ſweet words that drop from a Lepers lips, are but lies in the account of God. *Hoſea* 11. 12.

I have read of a Jewel that being put in a dead mans mouth, loſeth all its vertue: Prayer in the mouth of a wicked man that is dead God-wards, Chriſt-wards, Heaven-wards, and Holineſſe-wards, is a Jewel that loſeth all its vertue. *Pſal.* 50. 16, 17. *But unto the wicked, God ſaith, What haſt thou to do to declare my Statutes; or that thou ſhouldeſt take my Covenant into thy mouth? Seeing that thou hateſt inſtruction, and caſteſt my words behinde thee.* *Bias*, an Heathen, being at Sea in a great ſtorme, and perceiving many wicked wretches with him in the Ship, calling upon the Gods, *O* ſaith he: *forbear Prayer, hold your tongues, I would not have the Gods take notice that you are here, they will ſure drown us all, if they ſhould.* You are wiſe, and know how to apply it.

Quid prodeſt voce invocare, quem operibus negas? Jerom. What availeth it to invocate him with thy voyce, whom thou denyeſt in thy works?

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The second Requisite.

THe second Requisite in Prayer, is this, *viz.* The matter of your Prayer must bee good, 1 *John* 5. 14. *And this is the confidence that wee have in him, that if we ask any thing according to his will, he heareth us.* The Favourites of Heaven have no further the ear of the King of Kings in Prayer, then the matter of their Prayer is good, and *agreeable to his Will*, *Rom.* 8. 27. The matter of your prayer must fall under some particular, or general Præcept, or Promise, or else God will never own it, nor honor it with acceptance. You must not pray as *Augustine* prayed before his conversion, hee prayed for continency with a proviso, *Lord give me continency* (saith hee) *but not yet.* Such Hypocrisie is double Iniquity, and God will deal with such sinners accordingly.

It was both a prophane and blasphemous speech of that Atheistical wretch, that told God he was no common beggar, he never troubled him before with prayer, and if he would hear him that time, he would never trouble him again, *Heil. Mic. P.* 376.

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The third Requisite.

THirdly, as the matter of your Prayer must be good, so the manner of your Prayer must bee right. God regards not so much the matter, as the manner of our Prayer; God loves Adverbs better than Nowns; not to pray onely, but to pray well; (*Non bonum, sed benè agere*) not to do good, but to do it well.

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Now for the better and further clearing of this truth, I shall shew you, by Divine Assistance, what it is to pray in a right manner; and that I shall do in the following particulars.

First, To pray in a right manner, is to pray understandingly, to pray knowingly. 1 *Cor.* 14. 15. *I will pray with understanding.* He that doth not pray understandingly, doth not pray but prate; as that Parrot in *Rome*, that could distinctly say over the whole Creed. *John* 4. 22. *Ye worship yee know not what* (saies Christ.) So many pray they know not what. Without knowledge, the minde cannot be good, *Prov.* 19. And can the Prayer be good, when the minde is bad? A blinde mind, a blinde Sacrifice, a blinde Priest, are abominable to God. It was a good saying of one, *God heareth not the*

Ignorat sanè improbus omnis saith *Aristotle*, Ignorance is the sourse of all sin, the very wel-spring from which all wickednes doth issue.

the words of one that prayeth, (saith he) *unless hee that prayeth, heareth them first himself*: And verily, God will never understand that Prayer, that we do not understand our selves.

Secondly, To pray in a right manner, is to pray believingly, *Heb.* 11. 6. *Hee that cometh unto God, must beleeve that hee is*; that is, that he is really, as good, as gracious, as glorious, as excellent, as constant, &c. as his word reports him to be. And that he is *a rewarder of them that diligently seek him.* Mark 11. 24. *Therefore I say unto you, what things soever yee desire when yee pray, beleeve that yee receive them, and yee shall have them.* In the Greek it is λαμβάνετε in the Present tense, *Yee do receive them*, to shew the certainty of receiving them: You shall as certainly receive the good things that believingly you ask in Prayer, as if you had them already in your hand. God will never let the hand of Faith go empty away in Prayer: Faith is Gods darling, and he never fails to give it a worthy portion, a *Benjamins* portion, a *Hannahs* portion, a double portion, *James* 1. 5, 6, 7. *If any of you lack wisdome, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall bee given him. But let him ask in Faith, nothing wavering; for hee that wavereth is like*

The Philosopher could say, *Qui timide rogat, docet negare.* He that craveth fearfully, draweth on a denial.

One of the Ancients describes prayer thus, It is (saith he) *Ascensus mentis ad Deum*, a climbing up of the heart to God, which can not be done, but by the power of Faith.

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a wave of the Sea, driven with the wind, and toſſed. For let not that man think, that hee ſhall receive any thing of the Lord. Hee that prayeth doubtingly, ſhuts the Gates of Heaven againſt his own Prayers.

Unbelief is virtually all ill, therefore fight eſpecially againſt it.

It is reported in the life of *Luther*, that when hee prayed, it was (*Tanta reverentia ut ſi Deo, & tanta fiducia ut ſi amico*) with ſo much reverence, as if he were praying to God; and with ſo much boldneſs, as if he had been ſpeaking to his friend. Faith in prayer, makes a man Divinely familiar, and bold with God in prayer. That Prayer that hath not the image and ſtamp of Faith upon it, is no Prayer in Divine account. The ſweeteſt flowers of Paradiſe, are only acceptable to God, as they are tendered to him by a hand of Faith.

Auguſtus, when a poor man came to preſent a Petition to him, with his hand ſhaking and trembling out of fear, the Emperour was much diſpleaſed, and ſaid, *It is not fit that any ſhould come with a Petition to a King, as if a man were giving meat to an Elephant*, that is, afraid to be deſtroyed by him.

Verily, *Jehovah* loves to ſee every one of his Petitioners to come to him with a ſtedfaſt Faith, and not with a trembling Hand. Chriſt gets moſt glory, and the Soul

Soul gets moſt good, by thoſe Prayers that are accompanied with the actings of Faith.

Thirdly, To Pray in a right manner, is to pray intenſly, fervently, earneſtly. So *James* 5. 16. *The effectual fervent prayer of a righteous man availeth much:* or as the Greek hath it, *The working Prayer*; that is ſuch Prayer as ſets the whole man a work; the word ſignifies, ſuch a working as notes the livelieſt activity that can bee. As Phyſick kills the body, if it work not; ſo doth Prayer the ſoul, if it be not working-prayer. As a painted fire is no fire, a dead man no man, ſo a cold prayer is no prayer: In a painted fire there is no heat, in a dead man there is no life; ſo in a cold prayer there is no omnipotency, no devotion, no bleſſing. It is not cold, but working-prayer, that can lock up Heaven three years, and open Heaven gate at pleaſure, and bring down the ſweeteſt bleſſings upon our heads, and the choiceſt favours into our hearts. Cold Prayers are as Arrows without heads, as Swords without edges, as Birds without wings, they peirce not, they cut not, they flie not up to Heaven: Cold Prayers do alwaies freeze before they reach to Heaven. So *Jacob* was earneſt in his wreſtling with God. *Let me alone*, ſaies God,

ἐνεργουμένη. Faith is an Omnipotent grace, it works wonders in Heaven in the Heart, & in the Earth. Such working prayer as ſets all the faculties of the ſoul, and all the graces in the ſoul, at work alwayes ſpeeds, it fails not of wining the day, of carrying the Crown.

I will not let thee go, except thou bleſs mee; ſayes *Jacob*. *Jacob*, though lamed, and hard laid at, will not let the Lord go without a bleſſing: *Jacob* holds with his hands, when his joints were out of joint; and ſo as a Prince prevails with God. *Jacob* prayes and weeps, and weeps and prayes, and ſo prevails with God. *Hoſ.* 12. 4. *Yea, hee had power over the Angel, and prevailed; hee wept and made ſupplication unto him, &c.* It is not the labour of the lips, but the travel of the heart; it is not the pouring forth a flood of words, but the pouring out of the ſoul, that makes a man a Prince, a prevailer with God. A man that would gain victory over God in Prayer, muſt ſtrain every ſtring of his heart; he muſt in beſeeching God, beſiege him, and ſo get the better of him; hee muſt ſtrive in Prayer, even to an agony; he muſt be like importunate beggars, that will not bee put off with frowns, or ſilence, or ſad anſwers. Thoſe that would be maſters of their requeſts, muſt with the importunate Widdow, preſs God ſo far as to put him to the bluſh; they muſt with a holy impudence (as *Baſil* ſpeaks) make God aſhamed to look them in the face, if he ſhould deny the importunity of their Souls. An importunate ſoul will never ceaſe till he ſpeed, he will devour

Gen. 32. 24. to 27.

The Jews have a ſaying, that ſince the deſtruction of *Jeruſalem*, the door of prayer hath bin ſhut, but the door of tears was never ſhut, ſaith one.

Rom. 15. 30. Συναγωνίσασθαι. The word ſignifies to ſtrive to the ſhedding of blood.

Luke 18. 5. ὑπωπιάζῃ. Buffet me, or beat me down with her blows, as wreſtlers beat down their adverſaries with their fiſts, or clubs.

vour all discouragements, yea, he will turn discouragements into incouragements, as the woman of *Canaan* did, till Christ saies, *Bee it unto thee*, O Soul, *as thou wilt.* As a body without a Soul, much wood without fire, a bullet in a gun without powder; so are words in Prayer, without fervency of Spirit. The hotteſt Springs send forth their waters by ebullitions.

Oratio brevis penetrat cœlum saith one.

I have read of one, who being sensible of his own dulneſs and coldneſs in Prayer, chid himself thus; What? doeſt thou think that *Jonah* prayed thus, when he was in the belly of Hell? or *Daniel*, when hee was in the Lions den? or the Theif when he was upon the Croſs? And I may adde, or the three Children when they were in the fiery furnance? or the Apoſtles when they were in bonds and priſons? O that Chriſtians would chide themselves out of their cold Prayers, and childe themselves into a better, and a warmer frame of ſpirit, when they make their Supplications before the Lord. An importunate Soul in Prayer, is like the poor begger, that praies and knocks, that praies and waits, that praies and works, that knocks and knits, that begs and patches, and will not ſtir from the door, till hee hath an Alms. And verily, he that is good

The Jews write upon the walls of their Synagogues, this sentence, that prayer without the intention of the minde, is but as a body without a ſoul. You know how to apply it.

Jerom ſpeaks of certain holy women in his time, that they ſeemed in their fervent affections to joyn with the holy company of Heaven

good at this, will not bee long a beggar in grace; God will make his heart, and his cup to overflow.

Fourthly, To pray in a right manner, is, To pray assiduously, constantly, as well as fervently, *Luke* 18. 1. *And he spake a parable unto them, to this end, that men ought alwaies to pray, and not to faint*; or as it is in the Greek, not to *shrink back*, as sluggards in work, or cowards in war. Now men pray alwaies, first, when their hearts are alwaies prepared to pray, or in a praying frame: Secondly, When they do not omit the duty, when it is to bee performed; or when they take hold on every opportunity, to pour out their souls before the Lord. 1 *Thes.* 5. 17. *Pray without ceasing.* A man must alwaies pray habituallie, though not actuallie, he must have his heart in a praying disposition in all estates and conditions, in prosperity and adversity, in health and sickness, in strength and weakness, in wealth and wants, in life and death. So in *Ephes.* 6. 18. *Praying alwaies with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints.* Our daily weaknesses, our daily wants, our daily fears, our daily dangers, our daily temptations, &c. be-speak our

ἐκκακεῖν, i.e. *Non desagitati*, Cornel. A Lap. To pray always is, ἐν παντὶ καίρῳ, to pray in every opportunity.

Semper orat qui bene semper agit To pray always is to pray *Omni tempore.* Prayer, saith one, is *Flagellum Diaboli.*

daily prayers. *Rom.* 12. 12. *Rejoycing in hope, patient in tribulation, continuing instant in Prayer.* It is a Metaphor taken from Dogs that hunt, that will not give over the game, till they have got it. A Dog of all creatures is best able to endure hunger, he will run from place to place, and never leave till hee hath got his prey: So a Childe of God in his hunting after God, Christ, Grace, Peace, Mercy, Glory, never gives over till hee hath found his Heavenly prey, *Cant.* 3. 4. *At length I found him whom my soul loved: I held him; and would not let him goe.* The Spouse never left hunting after her beloved, till shee had found him. Gracious souls reckon that they have nothing, til they speed in the things they sue for; they pray as if they had never prayed, and think that they have done nothing, till they have done the deed. It is observed by some, of *Proteus*, that hee was wont to give certain Oracles; but it was hard to make him speak, and deliver them, but he would turn himselfe into several shapes, and forms; yet if they would hold out, and press him hard, without fear, into whatsoever form or shape hee appeared, they were sure to have satisfactory Oracles: So if wee will continue constant in our wrestling with God for blessings, though God

προσκαρτερήσεις.

Augustins usual wish was, That when Christ came, he might find him (*Aut precantem, aut prædicantem*) either praying, or preaching.

As a hungry man eats, as if he had never eat before.

God ſhould appear to us in the forme or ſhape of a Judge, an Enemy, a Stranger, *&c.* yet ſtill to preſs him hard for mercy, verily, mercy will come at the long run, and we ſhall ſay, that it is not in vain for men to hold on praying, though God for a time, delayes giving the particular favours they ſue for. As that Emperour ſaid: (*Oportet Imperatorem ſtantem mori*) It behoves an Emperor to dye ſtanding: So may I ſay, *Oportet Chriſtianum mori precantem*, It behoves a Chriſtian to dye praying.

Hypocrites are unconſtant in their prayers, Job 7. 10. they are only at it by fits and ſtarts, they are only conſtant in inconſtancy.

Fifthly, to pray in a right manner, is to pray ſincerely, *Pſal.* 17. 1. *Give ear unto my prayer, that goeth not out of feigned lips*; or, as it is in the Hebrew, without *lips of deceipt*. *Pſalm.* 145. 18. *The Lord is nigh unto all them that call upon him: To all that call upon him in truth.* Your heart and tongue muſt goe together, word and work, lip and life, prayer and practiſe, muſt eccho one to another, or elſe all will be loſt; God loſt, Chriſt loſt, Heaven loſt, and the Soul loſt for ever. It is not the greatneſſe of the voice, nor the multitude of words, nor the ſweetneſs of the tone, nor ſtudied notions, nor eloquent expreſſions that takes *Jehovah*, but Truth in the inward parts. When the *Athenians* would know of the Oracle, the cauſe of

כלא שפתו מדמה

The very heathen gods would be ſerved in white, the very emblem of purity.

Pſal. 51. 6.

their often unprosperous successes in battel against the *Lacedemonians*, seeing they offered the choicest things they could get, in sacrifice to the gods, which their enemies did not; The Oracle gave them this answer, That the gods were better pleased with their inward supplication, without ambition, than with all their outward pomp in costly sacrifices. Ah Souls the reason why you are so unsuccesful in your Religious duties and services, is, Because you are no more sincere and upright in them; were there more singleness, and sincerity of heart in your duties, you would have surer and sweeter returns from Heaven.

A Gentlewoman being in her Parlour in Meditation and Prayer, cryed out, O that I might ever enjoy this sweet communion with God, & never change it. The first part of her wish is precious, in the latter part of the wish, like *Peter*, she said she knew not what.

One reports of *Joachim*, the Father of the Virgin *Mary*, that he would often say (*Cibus & potus mihi erit oratio*,) Prayer is my meat and drink. Ah Christians, the more sincere you are, the more will prayer be your meat and drink, and the more prayer is a delight and pleasure to you, the more will you be the pleasure and delight of God, who delights in those that delight in his service, and that count his work better than wages. It was more troublesome to *Severus* (the Emperour) to bee asked nothing, than to give much; when any of his Courtiers had not made bold with him,

him, hee would call him and say (*Quid est cur nihil petis? &c.*) What meaneſt thou to ask me nothing? So ſaies Chriſt, to upright ſouls: *Hitherto have yee asked nothing: Ask and ye ſhall receive, that your joy may be full*, John 16. 24. Chriſt hath a full purſe, a noble heart, and a liberal hand.

The fourth Requiſite

IN Prayer, is this, *viz.* Your prayer muſt be *ad bonum*, to a good end; it muſt bee to the glory of God, and to the internal and eternal advantage of your own and others ſouls. The chiefeſt end, the white, the mark at which the ſoule muſt aim in prayer, is Gods glory. *Whatſoever yee doe, doe all to the glory of God.* When God crowns us, he doth but crown his own gifts in us; and when wee give God the glory of all we do, we doe but give him the glory that is due unto his Name; for he works all our works in us, and for us. God meaſures all mens actions by their ends; if their end bee good, all is good; if the end bee naught, all is naught: The end determineth the action. All actions of worſhip are good, or bad, as the marke is at which the ſoule aims. Hee that makes God the object of prayer, but not the end of prayer, doth

Maximillians Motto was, *Tene menſuram, et reſpice finem*, Keep thy ſelf within compaſs and have alwayes an eye to the end of thy life and actions

but loſe his Prayer, and take pains to undo himſelf. God will be all in all, or he will be nothing at all; he will bee *Alexander* or *Nemo*, hee will be both the object and the end of prayer, or elſe he will abhor your prayer. Thoſe Prayers never reach his ear, they are never lodged in his boſome, that are not directed to his glory. The end muſt alwaies be as noble as the means, or elſe a Chriſtian acts below himſelf, yea, below his very Reaſon.

Ah Chriſtians, it is not a flood of words, nor high ſtrains of wit, nor vehemency of affections in prayer, but holy and gracious ends that wil render prayer acceptable and honourable to God, comfortable and profitable to your ſelves and others; yea, the directing of one prayer to Divine Glory, doth more torture, and torment Satan, than all the Prayers in the world, that are directed to ends below Divine Glory. It is not ſimply prayer, but the ſouls aiming at Divine Glory in Prayer, that adds to Chriſts Crown, and Satans Hell.

And thus I have ſhewed you all the Requiſites of prayer, even of ſuch prayer as accompanies Salvation. I ſhall now proceed to ſome other particulars, for the further and fuller opening of this truth.

Lord, ſaith *Auſtin*, whatever thou haſt given, take all away, only give me thy ſelf.
Iſa. 1. 11.
Zech. 7. 5.
Amos 5. 22.
Hoſ. 7. 14.
Many heathens as *Ariſtides*, *Cato*, *Themiſtocles*, with divers others; did unfeignedly many great ſervices for the common good, & not for their own gain, but yet they could not hit the mark, the white, Divine glory, & ſo their moſt glorious actions were but glorious ſins & would never turn to their ſouls accounts.

The second Property.

SEcondly, That Prayer that accompanies salvation, betters the whole man; by it faith is encreased, hope strengthned, the Spirit exhilerated, the heart pacified, the conscience purified, temptations vanquished, corruptions weakned, the affections inflamed, the will more renewed, and the whole man more advantaged. Prayer is a spiritual chaire, wherein the soul sitteth down at the feet of the Lord, to receive the influences of his grace. Prayer is the Regal Gate, by which the Lord entreth into the heart comforting, quieting, strengthening, quickning, and raising of it. The Scripture affords us a cloud of witnesses to prove this truth, but I appeal to praying Saints. Ah tell me, tell me, praying souls, have not you, do not you find it so? I know you have and doe, and that is it that makes prayer a pleasure, a paradise unto you.

It was a sweet saying of one, O Lord, I never come to thee, but by thee, I never go from thee, without thee.

The third Property.

THirdly, You may judge what prayer that is that accompanies salvation, by considering the difference that is betwixt the prayers of the Godly, and the wicked. Now the difference between the

prayers of the one, and the other, I ſhall ſhew you in the following particulars.

The firſt Difference.

It is a notable ſaying *Luther* hath upon the 130 Pſalm, Often & willingly, ſaith he, do I inculcate this, that you would ſhut your eyes, and your ears, and ſay, You know no God out of Chriſt, none but hee that was in the lap of *Mary*, and ſucked her breaſts. He means none out of him.

FIrſt Gracious ſouls do trade and deal with God in prayer onely upon the account and credit of Chriſt. They beg Mercy to pardon them, and Grace to purge them, and balme to heal them, and Divine favour to comfort them, and power to ſupport them, and wiſdome to counſel them, and goodneſs to ſatisfie them, but all upon the account of Chriſts blood, of Chriſts Righteouſneſſe, of Chriſts ſatisfaction, and of Chriſts interceſſion at the right hand of the Father, *Rev.* 4. 10, 11. They ſeek the Father in the Son, they preſent their ſuites alwaies in Chriſts name, for ſo is the wil of Chriſt. *John* 14. 13, 14. *And whatſoever yee ſhall aske in my Name, that will I doe, that the Father may bee glorified in the Son. If yee ſhall aske any thing in my Name, I will do it.* John 15. 16. *Whatſoever ye ſhall ask of the Father in my Name, hee will give it you.* Chap. 16. 23. *Verily I ſay unto you, whatſoever ye ſhall ask the Father in my Name, he wil give it you.* ὅτι ὅσα ἂν αἰτήσητε. The Greek is pregnant, and may be read not only *whatſoever*, but alſo, *How many things ſoever yee ſhall*

ſhall ask or beg of the Father in my Name, hee will give them to you. There is no admiſſion into Heaven, except we bring Chriſt in our arms. *Epheſ.* 2. 18. *For through him wee both have acceſſe by one Spirit, unto the Father.* The Greek word ſignifies *A leading by the hand,* it is an alluſion to the cuſtom of Princes, to whom there is no paſſage, unleſs we be brought in by one of the Favourites.

προσαγωγήν. As no acceſſe, ſo no acceptance without Chriſt. Epheſ. 1 6. *Wherein he hath made us accepted in the beloved.*

Plutarch reports, *that it was wont to bee the way of ſome of the Heathens, the Moloſſians, when they would ſeek the favour of their Prince, they took up the Kings Son, in their arms, and ſo went and kneeled before the King.*

Ah Chriſtians, Chriſt is near and dear unto the Father, the Father hath determined to give out all his loves and favours through his Son, if you bring Chriſt in the arms of your Faith, you gain the Fathers heart, and in gaining his heart, you gain all. The Fathers Mercies melt, his Bowels roul, his heart turns, his compaſſions are kindled, upon the ſight of his Sons merits and Mediation. As *Joſeph* ſaid to his Brethren, *Yee ſhall not ſee my face, unleſſe you bring your Brother Benjamin.* So ſayes God, you ſhall not ſee my face unleſſe you bring the Lord Jeſus with you.

As *Joſeph* ſaid, *See not my face, except you bring* Benjamin *with you,* ſo ſaies God ſee not my face, except you bring Jeſus with you, Gen. 42. 20, to 34. And as *David* ſaid to *Abner,* 2 Sam. 3. 13.

Now gracious Souls, in all their prayers

ers, they present Jesus Christ before the Father; and upon his account, they desire those things that make for their external, internal, and eternal good. Ah but vain men treat and trade with God in prayer, upon the account of their own worth, righteousness, worthiness, and services, *Isa.* 58. 2, 3. *Yet they seek mee daily, and delight to know my waies, as a Nation that did Righteousnesse, and forsook not the Ordinance of their God. They aske of mee the Ordinances of Justice, they take delight in approaching to mee: wherefore have wee fasted, say they, and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge?* Here you see they stand upon their own practises, and services, and expostulate the case with God in an angry manner, because God did not answer their hypocritical performances. So the proud Pharisee stands in prayer upon his own worthinesse, and righteousness, *Luke* 18. 11, 12. *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the weeke, I give Tythes of all that I possess.* So did those Hypocrites in *Mat.* 6. & 23. stand very much upon their outward services and performances, though they were but shining sins, but filthy raggs.

This Pharisee was like the Egyptian Temple, painted without, & spotted within, varnish without, & vermin within.

The

The second Difference.

SEcondly, Souls truely gracious, pray more to get off their ſins than they do to get off their Chaines. Though Bonds did attend *Paul* in every place, as himſelf ſpeakes, yet hee never cries out, O wretched man that I am, who ſhall deliver me from my Bonds, but *O wretched man that I am, who ſhall deliver mee from my ſins, from this body of Death?* *David* cries not, *Perii*, but *Peccavi*, Not I am undone, but I have done fooliſhly. But wicked men ſtrive in prayer, more to get off their Chains, then to get off their ſins, more to bee delivered from enemies without, then luſts within, more to get out of the Furnace, then to bee delivered from their ſpiritual Bondage; as the Scriptures in the Margent do evidence.

Acts 20. 23.

Rom. 7. 23.

Pſal. 51.

Pſal. 78. 34. Zech. 7. 5, 6, 7. Iſa. 26. 16, 17.

The third Difference.

THirdly, The Stream and Cream of a gracious mans Spirit, runs moſt out in prayer, after ſpiritual and Heavenly things, as is abundantly evident by thoſe prayers of the Saints, that are upon record throughout the Scripture: But the ſtream and Cream of vain mens ſpirits

Pſal. 4. 6, 7. & 27. 4.

Spirits in prayer runs moſt out after poor, low, carnal things, as you may ſee in comparing the following Scriptures together, *Hoſ.* 7. 14. *Zach.* 7. 5, 6, 7. *Jam.* 4. 3, *&c.*

The fourth Difference.

FOurthly, A gracious Soul looks and lives more upon God in prayer, then upon his prayer: Hee knowes, though prayer be his chariot, yet Chriſt is his food: Prayer may be a ſtaff to ſupport him, but Chriſt is that Manna that muſt nouriſh him; and upon him hee looks, and lives. *Pſal.* 5. 3. *In the morning will I direct my Prayer unto thee*, (*or Martial, and ſet in order my Prayer*, as it is in the Hebrew) *and will look up*, (or *look out*, as it is in the Hebrew) *as a watch-man looks out to diſcover the approaches of an Enemy*: But vain men, they live and look more upon their prayers, than they do upon God: Nay, uſually they never obſerve what returns they have from Heaven; they are like thoſe that ſhoot Arrowes but doe not minde where they fall. Wicked men think it is Religion enough for them to pray, and to look after their prayers, to ſee how their prayers ſpeed is no Article of their Faith; But a gracious ſoul is of a more noble

אערך לך ואצפה
In Pihil.

noble ſpirit, when he hath praied he wil ſtand upon his watch-tower, and obſerve what God will ſpeak. *Pſal.* 85. 8. *I will hear what God the Lord will ſpeak; for hee will ſpeak peace unto his people, and to his Saints: But let them not return to folly*; or as the Hebrew may be read, *And they ſhall not return to folly*, *Veal iaſhubu le Chiſlah*. Wicked men would have God to be all ear to hear what they deſire, when themſelves have never an ear to hear what he ſpeaks. But deaf ears ſhall alwaies be attended with dumb anſwers. Juſtice always makes mercy dumb, when ſin hath made the ſinner deaf.

אש מעה
I will liſten & lay my obedient ear to what the Lord ſhal ſpeak

The fifth Difference.

FIfthly, No diſcouragements can take gracious Souls off from prayer, but the leaſt diſcouragements will take off carnal hearts from praier, as you may ſee in the following Scriptures compared together, *Pſal.* 40. 1, 2. *&* 44. 10. *to* 23. *Matth.* 15. 21. *to* 29. *Mal.* 3. 14. *Iſaiah* 58. 1. 2, 3. *Amos* 8. 3, 4, 5, *&c.*

Ariſtotle, tho a Heathen, could ſay, that in ſome caſes a man had better loſe his life than be cowardly. *Ethic.* 3. *c.* 1.

When one of the ancient Martyrs was terrified with the threatnings of his Perſecutors, hee replied, *There is nothing* (ſaith he) *of things viſible, nothing of things inviſible, that I fear, I will ſtand to*

my

my profession of the Name of Christ, and contend earnestly, for the Faith once delivered unto the Saints, come on it what will. It is neither the hope of life, nor the fear of death, that can take a real Christian off from prayer. He is rather raised than dejected, he is rather quickned than discouraged by delayes or denials, he will hold up and hold on in a way and course of prayer, though men should rage, and Lyons roar, and the Furnace be heat seven times hotter, &c. But it is not so with carnal hearts, *Job* 27. 9, 10.

The sixth Difference.

In his course his heart is in his prayer, he finds by experience that the heart is the *primum mobile*, the great wheel that moves all other wheels. It is the chief Monarch in the Isle of Man.

SIxthly, When a gracious man prayes, he hath his heart in his prayer; when hee falls upon the work, he makes heart worke of it. So *David*, *Psal.* 42. 4. *When I remember these things, I pour out my heart.* So *Hannah*, 1 *Sam.* 1. 15. *I am a woman of a sorrowful Spirit* (said shee) *and have poured out my soule before the Lord.* So the *Israelites* in 1 *Sam.* 7. 6. *Poured out their souls like water before the Lord.* So the Church, in *Isa.* 26. 8, 9. *The desire of our soul is to thy Name, and to the remembrance of thee. With my Soul have I desired thee in the night; yea, with my spirit within mee will I seek thee early.* Gracious Souls know that

that no prayer is acknowledged, accepted, and rewarded by God, but that wherein the heart is sincerely and wholly. It is not a piece, it is not a corner of the heart, that will satisfie the Maker of the heart. The true Mother wil not have the Childe divided: As God loves a broken and a contrite heart, so he loathes a divided heart. God neither loves halting nor halving, he will be served truly and totally; The Royal Law is, *Thou shalt love and serve the Lord thy God, with all thy heart, and with all thy soul.* Among the Heathens, when the Beasts were cut up for Sacrifice, the first thing the Priest looked upon, was the heart; and if the heart was naught, the Sacrifice was rejected. Verily, God rejects all those sacrifices wherein the Heart is not.

The voyce of God is, *Da mihi cor.*

The heart as a Prince gives Laws to all other members. The heart is Christs bed of spices, it is his Presence chamber, it is his Royal Throne, it is one of those four keyes that God keeps under his own girdle.

Now wicked men are heartless in all their Services, in all their Prayers, as you may see in comparing the following Scriptures together, (I shall not transcribe the words, because I must cut short the work,) *Isaiah* 29. 13. *Matth.* 15. 7, 8, 9. *Ezek.* 33. 30, 31, 32. *Zach.* 7. 4, 5, 6. 2 *Chron.* 25. 1, 2. As the body without the soul is dead, so prayer, without the heart be in it, is but dead prayer in the eye and account of God. prayer is onely lovely and weighty,

Prayer without the heart, is but an empty ring, a tinkling timball.

weighty, as the heart is in it, and no otherwise. It is not the lifting up of the voice, nor the wringing of the hands, nor the beating of the breasts, but the stirrings of the heart, that God looks at in prayer. God hears no more than the heart speaks, if the heart be dumb, God will certainly be deaf. No prayer takes with God, but that which is the travel of the heart.

The seventh Difference.

Dan. 9. 9. Neh. 10. compared, Rom. 8. 26. συναντιλαμβάνεται, Helpeth together, or helps us as the Nurse doth the little childe. Prayer is the breath of the Spirit, &c.

SEventhly, Gracious souls usually come off from prayer, with hearts more dis-engaged from sin, and more vehemently set against it: The precious communion that they have with God in prayer, the sweet breathings of God into their hearts, whilest they are a breathing out their requests in his ears, and the secret assistance, stirrings, and movings of the Spirit upon their souls in prayer, arm them more against sin, and makes them stand upon the highest terms of defiance with sin. How shall I do this or that wickedness against God, Saies the praying soul? O I cannot, I will not do any thing unworthy of him, that hath caused his glory to pass before me in prayer.

Ah but wicked men come off from prayer

Prayer with hearts more encouraged to sin, and more resolved to walk in waies of sin. *Prov.* 7. 14, 15, *to* 24. *I have Peace-offerings with me*; (saith the Harlot) *This day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. Come let us take our fill of love, until the morning; let us solace our selves with loves.* So in *Jer.* 7. 9. 10. *Will ye steal, murder, and commit adultery, and swear falsly, and burn incense unto Baal, and walk after other gods whom yee know not, And come and stand before me in this house, which is called by my Name, and say, Wee are delivered to do all these abominations?* Wicked men are like *Lewis*, King of *France*, that would swear and then kiss the cross, and then swear more bitterly, and then kiss the cross: So they sin and pray, pray and sin; and the more they pray, the more easily, resolutely, and impudently do they sin. They make use of Prayer to charm their Consciences, that so they may sin with more pleasure, and less regret. Ah what pains do such sinners take to go to Hell, and to arm their Consciences against themselves in that day, wherein they shal say, There is no help, there is no hope!

רוהרים
Be drunkē with Loves, which shews her unsatiable lusts.

Mr. *Shepherd* in his Sincere convert, speaks of such a Monster, yea, this age is ful of such Mōsters, that have no pity upon themselves.

The eighth Difference.

EIghthly and lastly, Gracious Souls do more eye and observe, how their own hearts are wrought upon in Praier, then how others hearts are wrought upon. When they pray, they look with a curious eye upon their own spirits, they look with a narrow eye upon their own hearts, and observe how they are affected, melted, humbled, quickened, raised, spiritualized, and bettered by Praier: But vain men as they pray to *bee seen of men*, so they eye most how others like their praiers, and are affected and taken with their praiers; they are most critical in observing what operations their praiers have upon others hearts, but never minde (to any purpose) how they operate upon their own hearts; a worse plague cannot befall them.

Psal. 35. 13. My prayer returned into my own bosome. Isa. 26. 8, 9.

Mat. 6. and 23. The vertue of some, lyeth in the spectators eyes.

And thus I have endeavoured to shew you what a wide difference there is betwixt the Praiers of the godly, and the ungodly; and by this, as by the former particulars laid down, you may see what Praier that is that accompanies Salvation.

Now in the seventh place, I shall shew you what Perseverance that is that accom-

companies Salvation, and that I shall do in these following particulars.

The first Property.

First, That Perseverance that accompanies salvation, is, Perseverance in a holy Profession, *Heb.* 4. 14. *Seeing then that wee have a great High Priest, that is passed into the Heavens, Jesus the Son of God: Let us hold fast our profession by a strong hand,* or by a hand *of holy violence.* So in *Chap.* 10. 23. *Let us hold fast the profession of our Faith without wavering* (or as it is in the Greek, *without tilting*, or *tossing to one side or other*). *for hee is faithful that promised.* Therefore let no temptation, affliction, opposition, or persecution, take us off from our holy Profession, but let us hold our profession with a forcible hand, yea, with both hands, in the face of all difficulties, dangers, and deaths. As *Cynegirus*, the *Athenian* Captain, did the ship that was laden with the rich spoil of his Country.

Κράσωμεν.

Καθέχωμεν, signifies a forcible holding, a holding with both hands. Α'κλιν.

The second Property.

SEcondly, That Perseverance that accompanies Salvation, is a Perseverance in holy and spiritual Principles: It is an abiding in love, *John* 15. 9, 10. And an abiding in Faith and Hope, 1 *Cor.* 13. 13, *&c.* Perseverance is not a particular distinct Grace of it self, but such a Vertue as crowns all vertue, it is such a Grace as casts a general glory and beauty upon every grace; It is a Grace that leads every grace on to perfection.

So Col. 1. 23. 1 Tim. 2. 15. Heb 13 1. & 11 13. These all died in faith, or as it is in the Greek, they all died according to faith, that is, persevering in faith.

To persevere in holy and heavenly Principles, is, To persevere in Beleeving, in Repenting, in Mourning, in Hoping; It is to persevere in Love, in Fear, in Humility, in Patience, in Self-denial, *&c.* Now it is this perseverance in holy and gracious Principles that accompanies Salvation, that leads to Salvation. No grace, no, not the most sparkling and shining grace, can bring a man to Heaven of it self, without perseverance, not Faith, which is the Champion of Grace, if it faint and fail; not Love, which is the Nurse of Grace, if it decline and wax cold; not Humility, which is the adorner and beautifier of Grace, if it continue not to the end:

It is a Rule in the Civil Law (*Nec videtur actum si quid superst quod agitur*) That nothing seems to be done, if there remain ought to be done. Let a man do never so much, if he do not persevere, he will be found to have done nothing.

end; not Obedience, not Repentance, not Patience, nor no other Grace, except they have their perfect worke. It is perseverance in Grace, that Crowns every Grace, and every gracious Soul with a Crown of glory at last. *Revel.* 2. 10. *Bee thou faithful unto the death, and I will give thee a Crown of life.* Such as onely believe for a time, and repent for a time, and love for a time, and rejoyce for a time, and hope for a time, *&c.* But do not persevere and hold out, will bee doubly miserable in the day of vengeance. Perseverance is the accomplishment of every Grace, without it, he that fights cannot hope to overcome; and he that for the present doth overcome, cannot look for the Crown unlesse hee still perseveres and goes on conquering, and to conquer, till he findes all his enemies slain before him.

As all Hypocrites only do, John 6. &c.

The third Property.

THirdly that Perseverance that accompanies Salvation, is, an abiding or continuing in the Word or Doctrine of Christ. *John* 15. 7. *If yee abide in mee, and my Words abide in you, ye shall aske what you will, and it shall be done unto you.* 1 John 2. 14. *I have written unto you young men because you are strong, and the*

You must persevere, & hold fast the Faith of the Gospel, without wavering in it. You must be as the Centre, or as Mount *Sion*, stedfast & unmoveable.

the Word of God abideth in you. Verse 24. *Let that therefore abide in you, which you have heard from the beginning; if that which you have heard from the beginning, shall remain in you, yee also shall continue in the Son, and in the Father.* 2 *John* 9. *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God: Hee that abideth in the Doctrine of Christ, hee hath both the Father and the Son.* None shall receive the end of their Faith, the Salvation of their Souls, but those that hold fast the Doctrine of Faith, soundly, sincerely, and entirely, to the end. *John* 8. 31. *If yee continue in my Word, then are yee my Disciples indeed.* It is the end that crowns the action, as the Evening crowns the Day, as the last act commends the whole Scene. It is not enough to begin well, except wee end well; The beginning of Christians is not so considerable as the end. *Manasseh*, and *Paul* began ill, but ended well, *Judas* and *Demas* began well, but ended ill. It is not the Knowledge of the Doctrine of Christ, nor the commending of the Word of Christ, but the abiding in Christs Word, the continuing in Christs Doctrine, that accompanies Life and Glory, and that will render a man happy at last. Such that with *Hymeneus* and *Alexander*, put away

The Tabernacle was covered over with red (& the purple feathers tell us, that they take that habit for the same intent to note, That we must defend the truth & abide by the truth, even to effusion of bloed.

Nero's first five years were famous, but afterwards, who more cruell?

way, or make ſhipwrack of the Doctrine of Faith, of the Word of Faith, ſhall by the Lord, or his people, or by both, be delivered unto Satan, that they may learn not to blaſpheme: uſually the end of ſuch, is worſe then the beginning. Double damnation attends thoſe that begin in the Spirit, and end in the Fleſh.

1 Tim. 1. 19, 20
1 Cor. 5. 5.

2 Pet. 2. 20, 21, 22.
2 Tim. 3. 13.

The fourth Property.

FOurthly and laſtly, That Perſeverance that accompanies Salvation, is a perſeverance in holy and gracious actions and motions; it is a continuing in pious duties, and Religious ſervices. The life of a Chriſtian conſiſts in motion, not in ſeſſion. A Chriſtians Emblem ſhould be an houſe moving towards heaven, hee muſt never ſtand ſtill, he muſt alwaies be a going on from faith to faith, and from ſtrength to ſtrength. When Saints have done their work in this life, they ſhall ſit upon Thrones in a better life. Perſeverance is a going on, a holding out in ways of Piety and ſanctity. *Acts* 1. 14. *These all continued with one accord, in Prayer and ſupplication.* Chap. 2. 42. *And they continued ſtedfaſtly in the Apoſtles Doctrine, and fellowſhip, and in breaking of bread, and in Prayer.* Verſe 46. *And they continued daily with one accord in the Tem-*

Phil 3. 10, to 14
Iſa. 40. ult.

Non progredi, eſt regredi, Not to go forwards, is to go backards. Acts 13. 43. & 14 22. προσκαρτερουντες, or προσκαρτερειν ſignifying a continuance in prayer and ſupplication, with an invincible & ſtrong conſtancy.

Temple, and breaking bread from house to house, did eat their meat with gladnesse, and singlenesse of heart. 1 Tim. 5. 5. *Now shee that is a Widow indeed, and desolate, trusteth in God, and continueth in Supplications and Prayers, night and day.* Rom. 12. 12. *Continuing instant in Prayer.* Christians must work hard in a Wilderness, before they sit down in Paradise. They must make a constant Progress in holiness, before they enter into happiness. It is the excellency of Perseverance, that it keeps a Christian still in motion Godwards, Heaven-wards, Holiness-wards. It is a grace that quickens a man to motion, to action; it keeps a man still going, still doing. And motion is the excellency of the Creature, and the more excellent any Creature is, the more excellent is that Creature in its motions; as you may see in the motions of the Celestial Bodies, the Sun, Moon, and Stars. Perseverance is a perpetual motion in ways of Grace and Holinesse. Perseverance will make a man hold up, and hold on in the work and waies of the Lord, in the face of all impediments, discouragements, temptations, tribulations, and persecutions. As the Moon holds on her motion, though the Dogs bark, so Perseverance will make a Christian hold on in his holy and heavenly motions, though vain men bark, and bite, &c. And

There was a temple of Concord among the Heathens, and shall it not be found among Christians, that are the Temple of the Holy Ghost?

Psal. 44. 16, to 20.

And thus have I ſhewed you, what Perſeverance that is that accompanies ſalvation.

Now in the eighth place, I ſhall ſhew you (very briefly)

1 That Hope doth accompanie Salvation.

2 What that Hope is that doth accompany Salvation.

1 That Hope doth accompany Salvation, theſe Scriptures ſpeak it out. *Rom.* 8. 24. *For wee are ſaved by Hope.* Gal. 5. 5. *For wee through the Spirit, wait for the hope of Righteouſneſs by Faith.* Epheſ. 1. 18. *The eyes of your underſtanding being inlightned, that yee may know what is the hope of his calling, and what the riches of the glory of his Inheritance in the Saints.* 1 Theſ. 5. 8. *But let us who are of the day, bee ſober, putting on the Breſt-plate of Faith, and Love, and for an Helmet the hope of Salvation.* Tit. 3. 7. *That being juſtified by his Grace, wee ſhould bee made Heirs according to the hope of eternal life.* Chap. 1. 2. *In hope of eternal life, which God that cannot lye, promiſed before the world began.*

By all theſe Scriptures it doth fully appear, that Hope doth accompany ſalvation, it doth border upon eternal life.

The ſecond thing that I am to ſhew you, is, What hope that is that doth accom-

The eighth & laſt thing that accompanies ſalvation, is Hope. I ſhal gather up what I have to ſay concerning Hope, into as narrow a compaſs as I can; being unwilling to tire the Readers patience, and my own ſpirits. The Philoſophers excluded Hope out of their catalogues of virtues, numbring it among the perturbations. But God by his word hath taught us better.

company Salvation, that comprehends ſalvation, and that I ſhal do with as much brevity and Perſpicuity as I can, in the following particulars.

First, That Hope that accompanies ſalvation, is a grace of God whereby we expect good to come, patiently waiting till it come.

Spes eſt expectatio eorum, quæ verè à Deo promiſſa fides credidit, Calv. 2 Tim. 6. 17. This very title, the God of Hope, may ſerve as a Soveraign antidote againſt the blackeſt & horrideſt temptations; for why ſhould any deſpair of his mercy, who hath proclaimed himſelf to be the God of Hope?

Spes eſt virtus qua inclinamur, ad expectationẽ eorum quæ Deus nobis promiſit, Perkins.

1 I call it a grace of God, becauſe he is the Donor of it, and therefore hee is called the God of Hope. *Rom.* 15. 13. *Now the God of Hope fill you with all joy and peace in believing.* Now God is called the God of Hope, becauſe he is *Objectivè*, the onely Object of our Hope, and he is *Effectivè*, the only Author and Worker of Hope in the ſoul. Hope is no natural affection in men; men are not born with hope in their hearts, as they are born with tongues in their mouths. Hope is nobly deſcended, it is from above, it is a Heavenly Babe that is formed in the ſoul of man by the power of the Holy Ghoſt. And as Hope is no natural affection, ſo hope is no moral vertue, which men may attain by their frequent actions; but Hope is the Theological vertue that none can give but God.

2 I ſay it is a grace of God, whereby wee expect good to come; I ſay good, not evil, for evil is rather feared, then hoped for by any.

The

The Object of this Hope hath foure conditions.

1 It must be *Bonum* Good.

2. *Futurum*, Future.

3 *Possibile*, Possible.

4 *Arduum*, Hard or difficult to obtain.

3 I say, hope is a grace of God, whereby wee expect good to come, patiently waiting till it come. Hope makes the soul quiet and patient till it comes to possess the good desired and hoped for. *Rom.* 8. 25. *But if wee hope for that wee see not, then doe wee with patience wait for it.* The Hebrew word (*Kavah*) that is often translated Hope, signifies a very vehement intention, both of body and minde, a stretching forth of the spirit or minde, in waiting for a desired good.

Secondly, that hope that accompanies Salvation, is alwaies conversant about holy and Heavenly Objects, as about God and Christ. 1 *Tim.* 1. 1. *Paul an Apostle of Jesus Christ, by the Commandement of God our Saviour, and Lord Jesus Christ, which is our hope.* In these words, Christ is set forth as the chief Object of our hope, because by his merits and mercy, we hope to obtain the remission of our sins, and the eternal salvation of our Souls. Sometimes hope is exercised about the Righteousnes of Christ. *Gal.*

2 Cor. 4. ult. Hope fares wel, it keeps a Princes table, it lives upon Honey & Milke, Oyle & Wine, it lives upon the sweet-meats, the delicates of Heaven, as God Christ, & Glory, Psal. 31. 24. & 33. 22. & 38 15. & 42. 5. & 43 5. & 39 7. & 71. 5 & 65. 5

Gal. 5. 5. *For wee through the Spirit, wait for the hope of Righteousnesse by Faith.* Sometimes hope is exercised about God the Father. 1 *Pet.* 1. 21. *Who by him doe believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might bee in God.* Jer. 14. 8. *O the hope of Israel, the Saviour thereof, in time of trouble.* Chap. 17. 13. *O Lord, the hope of Israel, all that forsake thee shall bee ashamed.* Verse 17. *Thou art my hope in the day of evil.* Sometimes hope is exercised and busied about the Word and Promises. *Psal.* 119. 49. *Remember the Word unto thy Servant upon which thou hast caused mee to hope.* Verse 81. *My soul fainteth for thy Salvation, but I hope in thy Word.* Verse 114. *Thou art my hiding place, and my Shield, I hope in thy Word.* Psal. 130. 5. *I wait for the Lord, my soul doth wait, and in his word do I hope.* *Psal.* 119. 74. *They that fear thee will bee glad, when they see mee, because I have hoped in thy Word.* Verse 147. *I prevented the dawning of the Morning, and cryed, I hoped in thy Word.* Hope in the Promise will keep the head from aking, and the heart from breaking, it will keep both head and heart from sinking and drowning. Hope exercised upon the promise, brings heaven down to the heart. The Promises are the Ladder by which Hope

The Jewish Rabbins were wont to say, That upon every Letter of the Law, there hangs Mountains of profitable matter. Ah then what abundance of comfort & sweetnes may Hope find, yea, does Hope finde in the Promises?

Hope gets up to heaven. Hope in the Promiſe will not only keep life and ſoul together, but it will alſo keep the ſoul and glory together. Hope in the promiſe will ſupport diſtreſſed ſouls, Hope in the promiſe will ſettle perplexed ſouls, Hope in the promiſe will comfort dejected ſouls, Hope in the promiſe will reduce wandring ſouls, Hope in the Promiſe will confirm ſtaggering ſouls, Hope in the promiſe will ſave undone ſouls. The Promiſe is the ſame to Hope, that Hope is to the ſoul; the Promiſe is the Anchor of Hope, as Hope is the Anchor of the ſoul. Look what the breſts are to the Childe, and Oyl is to the Lamp, that are the Promiſes to Hope. Hope lives and thrives, as it feeds upon the Promiſes, as it embraces the Promiſes. The Promiſes are the Sweet-meats of heaven, upon which Hope lives. And every degree of Hope brings a degree of joy into the ſoul, which makes it cry out, Heaven, Heaven.

Pſal. 42. 5. and 119. 49, 50. compared. Hoſ. 6. 1, 2.

Rom. 8. 24. The Promiſes are Hopes rich Magazine.

Again, Hope is exercíſed about the glory and felicity, the happineſs and bleſſedneſs that is at Gods right hand. *Tit.* 2. 13. *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* Hope makes a man ſtretch out his neck, and put forth his hand, and look as ear-

Heb. 11. 13. Pſal. 16. ult. Tit. 2. 7. προσδεχόμενοι, Looking for Chriſts coming, as earneſtly as men look & long for the coming of ſome ſpeciall Friends, or as Inn-keepers do for ſpecial gueſts.

earnestly for the glorious appearing of Christ, as *Sisera*'s Mother did for the happy return of her Son. The hoping Soul is often a sighing it out, Why are his Chariot Wheels so long a coming? *Col.* 1. 5. *For the hope which is laid up for you in Heaven.* Hope in this place is taken by a Metonimy, for the things hoped for, *viz.* All that Glory and Felicity, that Blessedness and Happiness, that is laid up for us in Heaven. So in *Heb.* 6. 18. *Who have fled for refuge to lay hold upon the hope set before us.* Hope here is put for the object of Hope, *viz.* Heaven and Happinesse. Hope laies such fast hold (as the Greek word here signifies) upon Heaven and Happiness, that none shall ever bee able to take those precious things out of Hopes hand. So Hope is put for the glorious things hoped for. *Ephes.* 1. 18. And thus you see those precious and glorious objects, about which that Hope that accompanies Salvation is exercised.

So in Rom, 8. 24, 25. Col. 1. 27. Rom. 5. 2, &c.

Κρατῆσαι.

Thirdly, That Hope that accompanies Salvation, that comprehends Salvation, that borders upon Salvation, is grounded upon the firmest foundations, to wit, the Promises of God, as hath been fully shewed before; and it is built upon the *Free grace of God*, 1 Pet 1. 13.

Psal. 40. 4. Prov. 10. 28.

It

It is built upon the *infinite and glorious power of God*, Rom. 4. 21. It is built upon the *truth and faithfulneſs of God*, 2 Tim. 2. 13. Theſe precious and glorious Foundations do bear up the hopes of the Saints, as the three Pillars bore up the hangings in the Tabernacle. A Beleevers hope is founded upon the Love of Chriſt, the Blood of Chriſt, the Righteouſneſſe of Chriſt, the Satisfaction of Chriſt, and the Interceſſion of Chriſt, *&c.* But the hopes of Hypocrites, and wicked men, are alwaies built upon weak, ſlender, and ſandy Foundations; ſometimes they build their hopes upon their outward profeſſion, upon their Lamps, though they are empty Lamps; and ſometimes upon their duties and ſervices, as the Jews, Scribes, and Phariſees did; and ſometimes upon their outward priviledges, crying out, *The Temple of the Lord, the Temple of the Lord*; and ſometimes they build their hopes upon others good opinions of them; and ſometimes upon flaſhes of joy; and ſometimes upon enlargements in duties; and ſometimes upon the heat and vigour of their ſpirits in Religious ſervices, *&c.* And all theſe are but ſandy foundations, and they that build their hope upon them will certainly fall, and great

Mat. 25. 3. Iſa. 58. 1, 2, 3. Mat. 6.

Every falſe principle in Religion, is a reed of Egypt, that will certainly deceive ſouls at laſt; therefore take heed of leaning upon any of thoſe reeds.

great will bee their fall. The hopes of the Saints are built upon the sureſt and the ſtrongeſt foundations. It was a good ſaying of one of the Ancients, *I conſider* (ſaith hee) *three things, in which all my Hope conſiſteth, to wit,* 1. *Gods love in my Adoption.* 2. *The truth of his Promiſe.* *And* 3. *his power of performance. Therefore let my fooliſh cogitation murmur as long as it liſt, ſaying, Who art thou? or, what is that glory? or, by what merits doſt thou hope to attain it? For I can anſwer with ſure confidence,* I know on whom I have beleeved, *And I am certain, Firſt, That in his love he adopted me. Secondly, That he is true in his promiſe. And thirdly, That he is able to perform it.* This is the threefold cord which is not eaſily broken.

Bernard, Serm. 3. de fragm. Sep. Miſer.

2 Tim. 1. 12.

Fourthly, That Hope that accompanies Salvation, That borders upon Salvation, that comprehends Salvation, that brings Salvation, may bee known from all falſe hopes, by the excellent properties of it, and they are theſe that follow.

The

The first Property

OF that hope that accompanies Salvation, is this, it elevates and raises the heart to live above, where its treasure is: This hope is from above, and it makes the heart to live above, it is a spark of glory, and it leads the heart to live in glory. Divine Hope carries a man to Heaven; for life to quicken him, and for wisdome to direct him, and for power to uphold him, and for righteousness to justifie him, and for holinesse to sanctifie him, and for mercy to forgive him, and for assurance to rejoyce him, and for happiness to crown him. Divine Hope takes in the pleasures of Heaven before hand, it lives in the joyful expectation of them, it fancies to it self (as I may say) the pleasures and joyes of eternity, and lives in a sweet anticipation of what it possesseth by Faith. Hopes richest treasures, and choicest friends, and chiefest delights, and sweetest contents, are in the Countrey above, and therefore hope loves best to live there most.

Mat. 6 20, 21. Phil. 3. 20. Col. 3. 1. Mark, wicked mens hopes never raise them as high as Heaven, under all their hopes they are as very enemies, & as great strangers to God, Christ, & heaven, as ever.

The second Property

Dan. 3. 57. Pſal. 4. 6, 7. Heb. 10. 34. & 11. 2 Cor. 4. 16, 17 18.

OF that Hope that accompanies Salvation, is this, It will ſtrengthen the Soul againſt all afflictions, oppoſitions, and temptations, 1 *Theſ.* 5. 8. *But let us who are of the day, bee ſober, putting on the breast-plate of Faith, and Love, and for an helmet, the hope of Salvation.* Look as the Helmet defends and ſecures the head, ſo doth Hope defend and ſecure the heart: Hope is a Helmet that keeps off all darts that Satan or the world caſts at the Soul. The hopes of heavenly riches made thoſe worthies, in *Heb.* 11. to deſpiſe the riches of this world; The hopes they had of a heavenly Country, made them willing to leave their own Country, and to live in the very Land of promiſe, as in a ſtrange Country. The hopes they had of poſſeſſing (at laſt) a houſe not made with hands, but eternal in the Heavens, made them willingly and chearfully to live in deſarts, and in mountains, and in dens, and caves of the Earth. The hopes they had of a glorious Reſurrection, made them couragiouſly to withſtand the ſtrongeſt temptations, *&c.* A Saints hope will out-live all fears and cares, all tryals and troubles, all afflictions,

It was a wicked and hopeleſſe Cardinal that ſaid, he would not leave his part in *Paris*, for a part in Paradiſe.

Rom. 5. 2, 3, 4, 5

ons, and temptations. Saints have much in hope, though little in hand, they have much in reversion, though but little in possession, they have much in the promise, though but little in the purse. A Saint can truely say, (*Spero meliora*) my hopes are better than my possessions. Hope can see Heaven through the thickest clouds; Hope can see light through darkness, life through death, smiles through frowns, and glory through misery: Hope holds life and soul together, it holds Christ and the soul together, it holds the Soul and the Promises together, it holds the Soul and Heaven together, and so it makes a Christian to stand and triumph over all afflictions, oppositions, and temptations.

Some are verily perswaded, that the want of this Divine Hope, hath been the reason that many among the Heathen have laid violent hands upon themselves. See *Plutarch*, in *Cæsar*, & *Cato's* Lives. Heb. 11, 10, 14, 16, 25, 32. compared.

The third Property

OF that Hope that accompanies Salvation, is this, It makes the Soul lively and active, *Psal.* 119. 166. *Lord, I have hoped for thy salvation, and done thy Commandements.* Hope puts the Soul upon doing, upon obeying. 1 *Pet.* 1. 3. *Blessed be the God, and Father of our Lord Jesus Christ, which according to his abundant* (or, *much*) *mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

πολὺ *Much*,

A mans duties & services usually ase as his hopes are; if his hopes are weak & low, so will his services be; but if his hopes are spiritual, noble, & high, so will his motions and actions be.

Divine Hope makes Saints as far excel all other men in their actings, as the Angels do excel them.

Some say hope and fasting are the two wings of prayer. Fasting is but as the wing of a bird, but hope is as the wing of an Angel, bearing our prayers to the Throne of Grace.

It is called a lively hope, because it brings life and comfort into the soul; and it is called a lively hope in opposition to the withering and dying hopes of Hypocrites and wicked men; and it is called a lively hope, because it flows from lively causes, *viz.* The Spirit of Christ, and the souls union and communion with Christ; but mainly it is called a lively hope, because it puts the Soule upon lively endeavors. Hope will make a man pray as for life, hear as for life, and mourn as for life, and obey as for life, and work and walk as for life: Hope will not say, this work is too hard, and that work is too hot: this worke is too high, and the other worke is too low: Hope will make a man put his hand to every worke; hope makes a man more motion then notion, it makes a man better at doing then at saying, *&c.* Hope gives life and strength to all religious duties and services. 1 *Cor.* 9. 10. *Hee that plougheth should plough in hope; and hee that thresheth in hope, shall bee partaker of his hope.* Hope will put a Christian upon ploughing and threshing, that is, upon the hardest and difficultest services for God and his glory. If fleshly hopes of gaining the honours, riches, and favours of this world made *Absolom, Ahitophel, Jehu, Haman* and many Heathens,

Heathens, full of life and activity, full of motion and action: Verily, holy and Heavenly hopes will make men much more lively and active, by how much heavenly hopes are more excellent then earthly. A man full of hope, will bee full of action; a lively hope, and a diligent hand, are inseparable companions. Hope will make a man do, though he dies for doing.

Fleshly hopes put the *Romans* upon doing very strange and wonderful exploits, as you may see in *Plutarch*, and other Historians.

The fourth Property

OF that hope that accompanies salvation, is this, It will make a man sit, *Noah*-like, quiet and still in the midst of all storms and tempests, in the midst of all combustions, concussions, and mutations; when others are at their wits end, then hope will house the Soul, and lodge it safe and quiet in the bosome of God, *Job* 11. 18. *And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.* The Hebrew word that is here rendred *rest*, is from a root that signifies *to rest, and sleep quietly, as in ones bed:* Hope will bring the soul to bed safely and sweetly, in the darkest night, in the longest storm, and in the greatest tempest. *Heb.* 6. 19. *Which hope we have as an Anchor of the soule, both*

תשכב from שכב

To rest as men rest in their beds, or as the body rests in the grave.

both ſure and ſtedfaſt, and which entreth into that within the veil. Hope is that Anchor of the ſoul, that keeps it quiet and ſtill in all ſtormes and tempeſts, it keeps the ſoul from daſhing upon the Rocks, and from being ſwallowed up in the Sands: Hope is an Anchor that is faſtned above, not below, in Heaven, not in Earth; within the veil, not without; therefore the Ship, the ſoul of a Believer, muſt needs be ſafe and ſecure. That ſhip will never be ſplit upon the Rocks, whoſe Anchor is in Heaven. Hope enters within the veil, and takes faſt Anchor-hold on God himſelfe; and therefore blow high, blow low, rain, or ſhine, the Soule of a Saint is ſafe, Divine hope ſettles the heart; hee that cannot look for more then hee hath, can never bee ſettled nor ſatisfied; our beſt and greateſt eſtate lies in inviſibles; our perfect and compleat eſtate here, lies not in *re*, but in *ſpe*; it lies not in what wee have in poſſeſſion, but in what we have in expectation, in reverſion.

Chryſoſtom ſaith that hope is not only the Anchor, but the Ship to that good Anchor.

Hypocrites in ſtormy times, are like ſhips without anchors, toſt up & down with every wave, & in danger of being ſplit upon every Rock, Job 27.9, 10.

The

The fifth Property

OF that hope that accompanies Salvation, is this, It will work the soul to a quiet and patient waiting upon God for mercy, though God shall delay the giving in of mercy. *Rom.* 8. 25. *But if wee hope for that wee see not, then doe wee with patience wait for it.* *Psal.* 130. 5, 6. *I wait for the Lord, my soul doth wait, and in his Word doe I hope. My soule waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning.* Hope will make a man wait, yea, wait long for a mercy, as it did *Abraham*, *Rom.* 4. 18, to 21. though the vision stay, yet hope will wait for it; yet a little, little while, saies hope, and hee that shall come, will come, and will not tarry. The longer I wait for a Mercy, the greater, better, and sweeter, at last; the mercy will prove, saies hope. It is not mercy, if it bee not worth a waiting for, saies Hope; and if it be a mercy, thou canst not wait too long for it, saies Hope.

Patience is nothing else but hope spun out. If you would lengthen patience, be sure to strengthen hope.

Hab. 2. 1, 2, 3. Heb. 10. 36, 37. Hopes motto, is (*Quod defertur non aufertur*) Forbearance, is no acquittance.

The men of *Bethulia* resolved to waite upon God but five daies longer, but Deliverance stayed seven daies, & yet came at last: So saies Hope, though Deliverance stay, though this and that mercy

stays (as it were in the birth) yet it will come at last, therefore wait. Hope is not hasty in prefixing the time when God shall shew mercy, neither will it limit God to the way or manner of shewing mercy, but leave both the time and the manner to him that is wise and faithful. Sayes Hope, Christ knows his own time, and his own time is best; though he staies long, yet he will certainly come, and he will not stay a moment beyond the time he hath prefixt; and therefore, sayes Hope, bee not weary O Soul, but still wait patiently upon the Lord. 1 *Thes.* 1. 3. *Remembring without ceasing, your work of Faith, and labour of Love, and patience of Hope.* Hope is the Mother of Patience, and the Nurse of Patience; Hope breeds Patience, and Hope feeds Patience: If it were not for Hope, the heart would die, and if it were not for Hope, Patience would die. Look as Faith gives life and strength to hope, so doth hope give life and strength to patience, therefore patience is called patience of Hope. Hope maintains Patience, as the fuel maintains the fire.

Pittacus, one of the seven Sages used to say, A wise man must recover that by patience, which force cannot command.

The Lord shews much mercy in taking our mercies for us.

Spes est melior res. Drusius.

The

The sixth Property

OF that hope that accompanies Salvation, is this, It is soul purifying hope, it puts a Christian upon purifying himself, as Christ is pure. 1 *John* 3. 3. *And every man that hath this hope in him, purifieth himselfe, even as Christ is pure.* Divine hope runs out into holiness, hee that hath the purest and strongest hopes of being saved, is most studious and laborious to bee sanctified, the Greek word (ἁγνίζει) that is rendred *Purifieth*, is a metaphor taken either from the ceremonial purifications intime of the law or else from Gold-smiths purifying Metals from their drosse; and it notes thus much to us. That those that have hopes to Reign with Christ in glory, that have set their hearts upon that pure and blissful state, that Paradise, that holy and spiritual state of blisse, that is made up of singlenesse and purity, they will purifie both their in-sides and out-sides, both body and soul, that they may answer to that excellent copy that Christ hath set before them, knowing that none shall enjoy everlasting glory, but those that labour after perfect purity.

In quality, tho not in equality, (*As*) is not a note of patility, or equality, but of resemblance, and similitude. As there is a similitude betwixt the face it self, and the Image of the face in the glasse, but no equality.

Now hope purifies the heart and life thus, By keeping the purest Objects, as God

God, Christ, the Word, and the Soul together, and by making the Soul serious and conscientious in the use of all soul-purifying Ordinances, and by being a fire in the soul to burne up all those corruptions and principles of darkness that are contrary to that Purity and Glory that hope hath in her eye; and by working the soul to lean upon Christ, to live in Christ, and to draw purifying virtue from Christ, who is the Spring and Fountain of all purity and Sanctity. And thus hope purifies those that expect to bee like to Christ in glory.

How lively hope makes the soul in Religious services, I have shewed in the third Property.

The seventh Property

OF that hope that accompanies salvation, that comprehends Salvation is this, It is permanent and lasting, it will never leave the soul till it hath lodged it in the bosome of Christ. *Prov.* 14. 32. *The Righteous hath hope in his Death.* The Righteous mans hope will bed and board with him, it will lye down with him, and rise up with him, it will to the grave, to heaven with him, his Motto is, *Cum expiro, spero*, my hope lasts beyond life.

Prov 10. 28. *Augustins* hope made him long to dye, that he might see that head that was once crowned with thorns.

The *Jews* ancient custome was, by the way as they went with their crops, to pluck up every one the grasse, as who should

should say, They were not sorry, as men without hope, for their Brother was but so cropt off, and should Spring up again in the morning of the Resurrection. And the Jews to this very day, stick not to call their *Golgothaes* (*Batte Caiim*) the houses or places of the living.

That hope that accompanies salvation is a long liv'd hope, it is a living hope. 1 *Pet.* 1, 3. *Blessed bee the God, and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope*, or *A living hope.* A hope that will not dye, a hope that will not leave a man in life nor death. *Psalm* 71. 14. *But I will hope continually, and will yet Praise thee more and more.* No trials, no troubles, no afflictions, no oppositions, shall keep down my hope, saies *David*, I am peremptorily resolved in the face of all dangers, difficulties and deaths, to keep up my hopes; come what will come on it, I will rather let my life go, then my hope go, I will hope continually. A hopeless condition is a very sad condition, it is the worst condition in the world, it makes a mans life a very hell. If *Hope deferred maketh the heart sick*, (as the Wise-man speakes, *Prov.* 13. 12) then the loss of hope will make the soule languish, it will make it chuse strangling, rather then life; it will make

Hope made the Antients to call the days of their death, *natalia*, not dying, but birth daies.

Heb. 3 6, & 6. 11. 1 Pet. 1. 13. Psal. 131. 3. ζῶσαν, *living* תמיד איחל In prosperity & adversity, in health & sickness, in life and death, I will hope. It is neither the smiles, nor the frowns of the world, that shall bury a Christians hope A Christians hope will live in all weathers, & it will make a Christian bear up bravely in all storms, and under all changes.

a mans life a continual death, A Soule without hope is like a ſhip without Anchors: Lord where will that ſoul ſtay, that ſtayes not upon thee by hope? A man were better part with any thing, then his hope.

When *Alexander* went upon a hopeful expedition, he gave away his Gold; and when hee was asked, what hee kept for himſelf, he anſwered: (*Spem majorum & meliorum,*) The hope of greater and better things. A Believers hope is not like that of *Pandora*, which may flie out of the box, and bid the ſoul an everlaſting farewel: No, it is like the morning light, the leaſt beam of it ſhall commence into a compleat Sun-ſhine. It is *Aurora Gandii*, and it ſhall ſhine forth brighter and brighter, till it hath fully poſſeſſed the Believer of his Chriſt, and Crown. This will bee the Hypocrites hell and horror, when he comes to dye, that his hope will be like the morning dew, like the Spiders web, like the crackling of thornes under a pot, and like the giving up of the Ghoſt. *Job* 8. 13, 14. & 11. 20. & 27. 8. *Prov.* 14. 32. & 11. 7. And this is now the upright mans joy, that who ever leaves him yet his hope will not leave him, till hee hath put on his Crown, and is ſet down in Paradiſe. And thus you ſee what hope

I have read of a *Rhodian*, who being caſt into a dungeon full of Adders and Snakes (for ſome horrid crimes by him committed) ſome perſwaded him to rid himſelf out of that miſery by a violent way; but he anſwered no, for (ſaith he) as long as I have breath in my noſtrils, I will ever hope for my deliverance

Hope that is that doth accompany ſalvation; before I cloſe up this Chapter, take theſe two Cautions with you, they make for your comfort and ſettlement.

The firſt Caution

IS this, That all Saints have not thoſe things that accompanie Salvation, in the ſame degree; if thou haſt but the leaſt meaſure or degree of that knowledge that accompanies Salvation, or of that Faith that accompanies Salvation, or of that Repentance, or of that Obedience, or of that Love, *&c.* that accompanies ſalvation, thou mayeſt be as aſſuredly confident of thy Salvation, as if thou waſt already in Heaven. The leaſt degree, O Chriſtian, of thoſe things that accompany Salvation will certainly yeild thee a Heaven hereafter, and why then ſhould it not yeild thee a heaven here? It will undoubtedly yeild thee a Crown at laſt, and why ſhould it not yeild thee Comfort and Aſſurance now? I judge it may, if thou art not an enemy to thine own ſoul, and to thy own peace and comfort.

The Scripture tels you of Saints of ſeveral ſizes, ſome are babes, ſome are children, ſome are young men, ſome are old men; now all theſe do not attain to the ſame degree, but happy is he that hath the leaſt degree.

The

The ſecond Caution

No Saints are at all times ſenſible that all thoſe precious things that accompany ſalvatiõ are in them. It is not always day with the Saints.

IS this, Though thou doſt not finde every one of thoſe things in thee that do accompany ſalvation, yet if thou doſt finde ſome of thoſe things, I, though but a few of thoſe things, yea, though but one of thoſe things that accompanies Salvation, that comprehends Salvation, that borders upon Salvation, thy eſtate is ſafe, and happineſs will be thy portion at laſt. Thy ſenſe and feeling of one of thoſe precious things that accompanies Salvation, ſhould be of more power to work thee to conclude, that thy eſtate is good, than any other thing ſhould work thee to conclude that all is naught, and that thou ſhalt miſcarry at laſt. Do not alwaies ſide with ſin and Satan, againſt thine own precious ſoul.

Having thus diſcovered to you the Way and means of attaining to a welgrounded Aſſurance, I ſhall now haſten to a cloſe.

CHAP.

CHAP. VI.

Shewing the

DIFFERENCE

between a

True and a Counterfeit

ASSURANCE.

Between

Sound Assurance

AND

Presumption.

The first Difference.

1 A Sound and well-grounded Assurance is attended with a deep admiration of Gods transcendent love and favour to the soul in the Lord Jesus. The assured soul is often

ten a breathing it out thus, Ah Lord, who am I? what am I that thou shouldest give into my bosome the white stone of Absolution, when the world hath given into their bosomes onely the black stone of Condemnation? Lord, what mercy is this, that thou shouldst give me assurance, give mee water out of the Rock, and feed mee with Manna from Heaven, when many of thy dearest ones spend their daies in sighing, mourning and complaining for want of Assurance? Lord, what manner of love is this, that thou shouldest set mee upon thy knee? embrace mee in thy arms? lodge me in thy bosome? and kisse mee with the sweet kisses of thy blessed mouth, with those kisses that are *better than Wine*, yea, beter than Life, when many are even weary of their lives, because they want what I enjoy? Ah Lord, by what Name shall I call this Mercy, this Assurance, that thou hast given mee? It being a Mercy that fits me to doe duties, to bear crosses, and to improve Mercies; that fits mee to speake sweetly, to judge righteously, to give liberally, to act seriously, to suffer chearfully, and to walke humbly. I cannot, saies the assured soul, but sing it out with *Moses*, *Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious*

Rev. 2. 17. The white stone given among the *Romans*, was a sign of Absolution, and the black stone was a sign of Condemnation.

Cant. 1. 2. Psal. 63. 3.

Assurance is a wonderful Alchimy, it changeth Iron to gold Ignominies to Crowns, and all sufferings to delight. Exod. 15. 11.

glorious in holineſſe, fearful in praiſes, doing wonders? And with the Apoſtle, *O the height, the depth, the length, and breadth of the Love of Chriſt which paſſeth knowledge.* If the Queen of *Sheba*, (ſayes the aſſured Soul) was ſo ſwallowed up in a deep admiration of *Solomons* wiſdome, greatneſs, goodneſs, excellency, and glory, that ſhe could not but admiringly, breathe it thus out, *Happy are thy men, happy are theſe thy ſervants, which ſtand continually before thee, and that hear thy wiſdome*; O then, how ſhould that bleſſed Aſſurance that I have of the Love of God, of my intereſt in God, of my union and communion with God, of my Bleſſedneſs here, and my happineſs hereafter, work mee to a deep and ſerious, to a real and perpetual admiration of God?

Ephes. 3. 18, 19

Aſſurance of Chriſts love made *Jerome* admiringly to ſay, O my Saviour, didſt thou dye for love of me alone, more dolorous than death, but to me a death more lovely than life it ſelf? I cannot live, love thee, and be longer from thee.

The ſecond Difference.

SEcondly, A well-grounded Aſſurance doth alwayes beget in the Soul an earneſt and an impatient longing after, a further, a clearer, and fuller enjoyment of God and Chriſt. *Pſal.* 63. 1. *O God, thou art my God*, (here is Aſſurance) well what follows? *Early will I ſeek thee. My ſoul thirſteth for thee,*

David, though in a wilderness, seeks not for bread or water, or protection, but for more of God.
Phil. 1. 23.
Cant. 8. 14.
Rev. 22. 17.
The assured souls Motto is, O my God, when shall I be with thee, when shall I be with thee?

my flesh longeth for thee in a dry and thirsty Land, where no water is. The assured Soul cryes out, *I desire to bee dissolved, and to bee with Christ*; And, *Make haste my beloved*; And, *Come Lord Jesus, come quickly.* O Lord Jesus, sayes the assured soul, thou art my light, thou art my life, thou art my love, thou art my joy, thou art my crown, thou art my heaven, thou art my all: I cannot but long to see that beautiful face that was spit upon for my sins, and that glorious head that was crowned with thorns for my transgressions. I long to take some turns with thee in Paradise, to see the glory of thy *Jerusalem* above, to drink of those Rivers of pleasures that bee at thy right hand, to taste of all the delicates of thy Kingdome, and to be acquainted with those secrets and mysteries that have been hid from all ages, and to bee swallowed up in the full injoyment of thy Blessed Self.

Ephes. 3. 5.
Col. 1. 26.

The third Difference.

The devil marcheth wel armed, and in good array, saith *Luther*.

THirdly, a wel-grounded Assurance is (usually) strongly assaulted by Satan on all sides; Satan is such a grand enemy to the Joy and Peace, to the Salvation and Consolation of the Saints,

Saints, that hee cannot but make uſe of all his devices and ſtratagems, to amaze and amuſe, to diſturb and diſquiet the peace and reſt of their Souls. No ſooner had Jeſus Chriſt heard that lovely voice from Heaven, *This is my beloved Son, in whom I am well-pleaſed*, but hee is deſperately aſſaulted by Satan in the Wildernes. No ſooner was *Paul* dropped out of Heaven, after hee had ſeen ſuch viſions of glory, that was unutterable, but hee was preſently aſſaulted, and buffeted by Satan. Stand up, ſtand up aſſured Chriſtians, and tell me whether you have not found the blaſt of the terrible one, to bee as a ſtorm againſt the wall; Since the Lord ſaid unto you, bee of good chear, your ſins are forgiven you. Have not you found Satan to play the part, both of the Lyon, and the Wolf, of the Serpent and the Fox? and all to weaken your Aſſurance; and to work you to queſtion the truth of your Aſſurance, and to caſt water upon your Aſſurance, and to take off the freſhneſs and ſweetneſs, the beauty and glory of your Aſſurance? I know you have. His malice, envy, and enmity, is ſuch againſt Gods honour and glory, and your comfort and felicity, that hee cannot but bee very ſtudious and induſtrious to

Mar. 3. ult. & 4. 1, 2. &c.

2 Cor. 12. Iſa. 25. 4.

I verily think that they have very much cauſe to queſtion the truth of their aſſurance, who know not what it is to have their aſſurance aſſaulted ſtrongly by Satan.

make use of all traps, snares, methods, and wayes, whereby hee may shake the pillars of your Faith, and weaken and over-throw your Assurance. Pirats you know do most fiercely assault those ships and vessels that are most richly laden; so doth Satan those precious souls that have attained to the riches of full Assurance.

Satan is that Old Serpent, as *John* speaks, Rev. 12. 9. He is as old as the world, and is grown very cunning by experience, he being a spirit of above five thousand years standing.

Assurance makes a Paradise in believers souls, and this makes Satan to roar and rage. Assurance fits a man to do God the greatest service, and Satan the greatest dis-service, and this makes him mad against the Soul. Assurance makes a Saint to bee too hard for Satan at all weapons, yea, to lead that Son of the morning captive, to spoil him of all his hurting power, to bind him in chains, and to triumph over him, and this makes his Hell a great deal hotter; and therefore never wonder at Satans assaulting your Assurance, but expect it, and look for it. The Jaylor is quiet when his Prisoner is in bolts, but if he be escaped, then he pursues him with hue & cry. So long as the soul is in bolts and bondage under Satan, Satan is quiet, and is not so apt to molest and vex it: but when once a soul is made free, and assured of his freedom by Christ, then saies Satan (as once *Pharoah* did) *I will arise, I will pursue, I will overtake,*

Rom. 8. 32. ult.

Luther cries out I am set upon by al the world without, and within, by the devil and al his Angels.

John 8. 36. Exod. 15. 9.

I

I will divide the ſpoil, my luſt ſhall bee ſatisfied upon them. I will draw my Sword, my hand ſhall deſtroy them. The experience of all aſſured Saints doth abundantly confirm this. *Iſrael* going into *Ægypt* had no enemies, no oppoſition, but travelling into *Canaan*, they were never free.

The fourth Difference.

FOurthly, A well-grounded Aſſurance makes a man as bold as a Lyon, it makes him valiant and gallant for Chriſt and his cauſe, in the face of all dangers and deaths. After the Holy Ghoſt was fallen upon the Apoſtles, and had aſſured them of their internal and eternal happineſs, O how bold, how undaunted, how reſolute were they in the face of all oppoſitions, afflictions and perſecutions? as you may ſee from the ſecond of the *Acts* (of the Apoſtles) to the end of the *Acts*. So Aſſurance had this operation upon *Davids* heart, *Pſal.* 23. 4. 6. compared. *Surely goodneſſe and mercy ſhall follow mee all the daies of my life.* Wel *David*, but how doth this Aſſurance of yours operate? Why ſaith he, *Though I walke through the valley of the ſhadow of death, I will fear no evil.* So *Moſes* having an Aſſurance of the *recompence of reward*,

Prov. 28. 1. *Tanto plus gloriæ referemus quoniam eo plures ſuperabimus* The number of oppoſers, makes the Chriſtians conqueſt the more illuſtrious ſay Saints under the power of aſſurance &c

ward, hee fears not the wrath of the King, for hee endured, as seeing him who is invisible, Heb. 11. 26, 27. So in Heb. 10.34. *And yee tooke joyfully the spoiling of your Goods, knowing in your selves, that ye have in Heaven a better and an enduring substance.* O that Knowledge, that Assurance, that they had in their own hearts of enjoying in Heaven, a better, and a more enduring Substance, made them beare chearfully and gallantly, the spoiling of their worldly goods. Though the Archers, the World, the Flesh, and the Devil, doe shoot sore at a soul under Assurance, yet his Bow will still abide in strength. Assurance will make a man to breake a Bow of Steel, to trample down strength, and to triumph over all oppositions and afflictions.

ἐναρτέρησε. was constant.

γινώσκοντες ἔχειν ἐν ἑαυτοῖς, Knowing that you have in your selves, κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν, a better being in heaven, & an abiding one.

Colonus the *Dutch* Martyr, called to the Judge that had sentenced him to death, and desired him to lay his hand upon his heart, and asked him whose heart did most beat, his or the Judges. Assurance will make a man do this, and much more for Christ, and his cause.

The

The fifth Difference.

Fifthly, a wel-grounded Assurance of a mans own eternal happinesse and blessednes, wil make him very studious and laborious to make others happy. *Psal. 66. 16. Come and hear all ye that fear God, and I will tell you what hee hath done for my soule.* I will acquaint you with the soul blessings, with the soul favors, that God hath Crowned me with. I was darknes, but he hath made me light; I was unrighteousnes, but he hath made me righteous; I was deformed, but he hath made me compleat; I was full of sores, and spots, and blemishes, but hee hath washed me, and made me all fair without spot or wrinkle. I have found the want of Assurance, I now see the worth of Assurance, I have long sought Assurance, and now I finde the sweetnes of Assurance. Ah it is such a Pearl of Price, it is such a beam of God, it is such a spark of Glory, that makes my soul a rich amends for all its waiting, weeping, and wrastling.

Ephes. 5. 8. 1 Cor. 1. 30. Col. 2. 10. Isa. 1. 6, Ephes. 5. 26, 27 Cant. 4. 7.

Gal. 1. 15, 16. ἐν ἐμοὶ, in me.

So when it pleased God to call *Paul* by his grace, and to reveal Christ in him, and to him; ah how doth hee labour, as for life, to bring others to an acquaintance with Christ, and to an acceptance

of Christ, and to an Assurance of everlasting happiness and blessedness by Christ! After *Paul* had been in Paradise, he makes it his all to bring others to Paradise. So the Spouse in the *Canticles*, having Assurance of her interest in Christ, how doth shee labour by all holy and Heavenly Rhetorick and Logick, by all the straines of love and sweetness, to draw the Daughters of *Jerusalem* to a sight of Christ? when a beam of Divine light and love had shined upon *Andrew*, hee labours to draw his Brother *Simon* to the Fountain of all light and love. And when *Philip* had but a cast of Christs countenance, his Pulse beats, and his heart calls upon *Nathaniel* to come and share with him in that loving-kindness that was better than life.

2 Cor. 12. Cant. 5.10. to ult. & 6.1. &c.

Joh. 1.40,41, 42.

Vers. 43, to 47.

The constant cry of souls under the power of Assurance, is, *come taste, and see how good the Lord is.* Ah sinners, sinners, *his waies are waies of pleasantnesse, and all his paths are peace; his Commands are not grievous*, but joyous; *his yoke is easie, and his burden is light*; not onely for keeping, but also in *keeping of his Commands there is great reward.* Assurance will strongly put men upon winning of others by counsel, by example, by Prayer, and by Communicating their Spiritual Experiences to them.

Psal. 34 8.

Prov. 3.17. 1 John 5.3. Mat. 11.30. Psal. 19. 11.

them. Assurance will furnish a man with Will, Skill, and Experience, to confute all those false reports that vain men frequently cast upon the Lord, and his waies. It will make a man proclaim to the world, *That one day in the Lords Courts, is better than a thousand years elsewhere*, That there are more glorious joyes, more pure comforts, more abiding peace, more Royal contents, more celestial delights in one dayes walking with God, in one hours communion with God, *&c.* Then is to bee found in all things below God. And by these, and such like waies, souls under the power of a well-grounded Assurance do endeavour to make others happy with themselves. A Soul under Assurance is unwilling to go to Heaven without company; he is often a crying out, Father bless this soul too, and crown that soul too: Let us to Heaven together, let us bee made happy together. Psal 84.10.

The sixth Difference.

SIxthly, A wel-grounded Assurance of Gods Love, and of a mans everlasting Happiness, and blessedness, will exceedingly arme and strengthen him against all wickedness and baseness. No man loathes sin and himself for sin, Ezek. 16.60.10 63.

as

as such a man; no man wars and watches against sin, more than such a man; no man sighs and mourns, bleeds and complains under the sense of sinful motions, and sinful operations, more than such a man. Every stirring of sin makes a man that is under the power of assurance, to cry out, *O wretched man that I am, who shall deliver mee from this body of death!* Psal. 85. 8. *I will hear what God the Lord will speake, for hee will speake peace unto his People, and to his Saints: And let them not turn again to folly*, or as the Hebrew will bear, *And they shall not return to folly.* Gods speaking peace to his people, fences and fortifies them against folly and vanity.

Rom. 7. 22. ult.

Luke 7. 44. ult.

The Assurance that *Joseph* had of his Masters love, armed him against the lascivious assaults of his lustful Mistress; and will not Divine Love that is stronger then Death, do this and more? Assurance makes a man say to his sins, as he to his Idols, Get you hence, for, *What have I any more to doe with Idols?* So saies the assured soul, away pride, away passion; away worldly-mindedness, away uncleanness, away uncharitableness, *&c.* For, *what have I any more to do with you?* Assurance makes the Soul speak to sin, as *David* speaks to sinners, *Psalm* 119. 15. *Depart from me yee workers of iniquity;*

Cant. 8. 6, 7.

Hos. 14. 8. compared with 2, 3, 4, 5, 6, verses.

quity; *for I will keep the Commandements of my God*: So saies the assured soul, depart from me, O my Lusts, for I have tasted of the love of God, and I have given up my self wholly, and onely to God, and I cannot but keep the Commandements of my God. The Jewish Rabbins report, that the same night that *Israel* departed out of *Ægypt*, towards *Canaan*, all the Idols and Idolatrous Temples in *Ægypt*, by Lightning and Earth-quakes, were broken down: So when Christ and assurance comes to bee set up in the Soul, all the Idols of Satan, and a mans own heart, are cast downe, and cast out as an abomination. Sound Assurance puts a man upon *purifying himselfe, even as Christ is pure.* The assured Christian knows, that it is dangerous to sin against light, that it is more dangerous to sin against love, that it is most dangerous to sin against love revealed and manifested. God may wel say to such a Christian, Is this thy kindness to thy friend? To sin under Assurance, is to sin against the bowels of Mercy, it is to sin against the highest hopes of Glory; and this will certainly provoke God to bee angry. 1 *Kings* 11. 9. *And the Lord was angry with Salomon, because his heart was turned from the Lord God of Israel, that had appeared to him twice.*

1 John 3. 2, 3.

ויתאנף *Vajithannaph*, in Pihil, to shew that the Lord was greatly angry with *Solo-*

twice. To ſin under aſſurance, is to ſin in Paradiſe, it is to ſin under the flaming Sword, it is to ſin in the Suburbs of Heaven, it is to run the hazard of loſing that favour that is better then life, of that joy that is unſpeakable, and full of glory, and of that peace that paſſes underſtanding. To ſin under aſſurance, is to caſt reproach upon Chriſt, to grieve the Spirit, to wound conſcience, to weaken your Graces, to blur your Evidences, to uſher in Calamities, to imbitter your Mercies, and to provoke the Tempter to triumph over your Saviour. Verily, that Aſſurance is but preſumption that works men to play with ſin, to be bold with ſin, to make light of ſin, to walke on in waies of ſin: Such Aſſurance will never bring a man to Heaven, it will never keep him from dropping into Hell, yea, it will double his damnation, and make him the moſt miſerable among all damned, miſerable, forlorn Spirits. Ah Lord! from ſuch an Aſſurance deliver my ſoul, and give me more and more of that Divine Aſſurance that makes ſin to bee more hateful then Hell, and that makes the ſoul to bee more careful to avoid the one, then it is fearful of falling into the other.

mon, the root אנף ſignifies properly to ſnuff with anger. It notes ſuch anger as appeares in the paleneſs of the face, & ſnuffing of the Noſe.

This made *Anſelm* ſay, That he had rather be thruſt into hel without ſin, than go into heaven with ſin

The

The seventh Difference.

SEventhly, A wel-grounded Assurance is alwayes attended with three fair Handmaids, or with three sweet Companions.

The first Handmaid.

THe first is Love, O! the Assurance of Divine Favour doth mightily inflame a mans love to Christ. *Mary Magdalen* loved much, Christs love to her drew out her love very much to Christ. Assurance makes the Soul sing it out with that sweet singer of *Israel*, *I will dearly love thee, O Lord, my strength.* Lovers know not how to keep silence; lovers of Christ are full of gracious expressions. *Magnes amoris est amor*; Love is the attractive Loadstone of Love. It is impossible for a Soul not to love Christ, that knows he is beloved of Christ. Christs love constrains the soul to love, not by forcible, but loving necessity. *Praxiteles* exquisitely drew Love, taking the pattern from that passion which hee felt in his own heart. A Beleever cannot finde the heart of Christ to be beating towards him, but his heart will strongly beat towards Christ. Divine love

Luke 7.

Psal. 18. 1. אֶרְחָמְךָ from רחם To love intimately, and dearly, as a tender mother loves the fruit of her womb.

is like a rod of Myrtle, which as *Pliny* reports, makes the Traveller that carries it in his hand, that he shall never be faint or weary of walking, or loving. Love alone over-powereth all power. Love is the Diadem, none but the Queen must wear it. Love is the wedding Garment, none but the Spouse can fit it. Love is a Loadstone to draw, as well as a fire to warm; hee that doth not love Christ, was never assured of the love of Christ.

The second Handmaid,

OR Companion that attends a wel-grounded Assurance, is *Humility*. *David* under Assurance cryes out, *I am a worm and no man*; *Abraham* under Assurance cries out, that hee is but *dust and ashes*; *Jacob* under Assurance cryes out, that he was *less than the least of all mercies*; *Job* under Assurance *abhors himself in dust and ashes*; *Moses* had the honour and the happiness to speak with God *face to face*, hee was very much in Gods books, in Gods favour, and yet a more humble Soul the earth did never bear. The great Apostle *Paul*, under all the revelations and glorious manifestations of God to him; counts himself *less than the least of all Saints*, Ephes. 3. 8.

That

Psal. 22. 6. תולעה The Hebrew word *Tolagnah*, that is here rendred *worm*, signifies a very little worm, which a man can hardly see, or perceive.

That is Presumption, that is a delusion of the Devil, and no sound Assurance, that puffs and swells the Souls of men, that makes men prize themselves above the market, above the value that God hath put upon them.

The third Handmaid,

OR Companion that attends Assurance, is, *Holy Joy*; Ah this Assurance causes the strong waters of Consolation to overflow the Soul; Assurance raises the strongest joyes in the Soul, *Luke* 1. 46, 47. And *Mary* said, *My soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour.* When a man comes to be assured that God is his Saviour, presently his Spirit rejoyces in God; this truth is held forth by three Parables in that of *Luke* 15. So in that of 1 *Pet.* 1. 8, 9. *Whom having not seen, yee love, in whom though now ye see him not, yet beleeving, yee rejoyce with joy unspeakable and full of glory? Receiving the end of your faith; even the Salvation of your souls.* O the Joy, the Joy, the inexpressible Joy that attends a wel-grounded Assurance! Assurance raises a Paradise of delight in the soul, *In quibus operamur, in illis & gaudemus*, saith *Tertull.* In what things or persons wee act, in those

ἀγαλλιᾶσθε to dance and leap for joy, δεδοξασμένη glorified already, they have heavens happiness beforehand

thoſe things wee rejoyce; a Chriſtian (under the power of Aſſurance) works all his works in Chriſt, in him therefore, and in him alone, he rejoyceth.

The eighth Difference.

EIghthly and Laſtly, A well-grounded Aſſurance ſometimes ſprings from the Teſtimony and Witneſs of the Spirit of God. The Spirit ſometimes witneſſes to a Believers ſpirit, that he is born of God, that he is beloved of God, that hee hath union and communion with God, and that hee ſhall reign for ever with God, *Rom.* 8. 16. *The Spirit it ſelf beareth witneſſe with our ſpirit, that wee are the Children of God.* The Spirit it ſelf witneſſeth, not only the Gifts and Graces of the ſpirit, but the ſpirit it ſelf witneſſeth together with our own ſpirit that we are the children of God. Sometimes the Saints have two witneſſes joyning their teſtimonies together, to confirm and eſtabliſh them in theſe bleſsed and glorious Truths, that they are the Sons of God, and Heirs of Glory. And this is their honor, as well as their comfort, that the bleſsed ſpirit ſhould bear witneſs at the bar of their Conſciences, that they are the Sons of God, 1 *Cor.* 2.

αὐτὸ τὸ πνεῦμα, That ſame ſpirit. The Spirits work is not μαρτυρεῖν, but συμμαρτυρεῖν. To witneſs together with our Spirit, that is, to confirm & ratifie what our ſpirits have aſſerted concerning our adoption, &c.

2. 12. *Now wee have received not the ſpirit of the world, but the Spirit which is of God, that wee might know the things that are freely given to us of God*; That is, that wee may know our Election, Vocation, Juſtification, Sanctification, and Glorification. A man may receive many things that are freely given of God; and yet not know them till the Spirit comes and makes them known to the ſoul.

God ſometimes aſſures his people of heaven afore-hand.

Queſtion.

BUt you may ſay to me, *How ſhall we know the whiſpering of the holy Spirit from the hiſſing of the old Serpent? how ſhall wee know the report, the witneſſe, and teſtimony of the Spirit of Chriſt, from that report, witneſſe, and teſtimony that the old Serpent deludes and deceives many by, in theſe dayes wherein hee moſtly appears in his Angelical Robes?*

Anſwer.

[Anſwer, you may know the whiſpering of the Spirit, from the hiſſing of the old Serpent, *&c.* by theſe following things, which I deſire that you would ſeriouſly conſider, as you tender the peace, and ſettlement, the ſa-

tisfaction, consolation, and salvation of your own souls.

The first Difference.

Mat.3.ult. Luk.1.30,to 44 Mat.9 2.

FIrst, The Spirit of Christ doth not witnes by any outward voice; as God did from Heaven of Christ; nor by an Angel, as to the Virgin *Mary*; but by an inward, secret, glorious, and unspeakable way, hee bids Beleevers bee of good chear, their sins are forgiven them, as Christ said to the Palsie man in the Gospel. And this truth is to bee solemnly minded against those poor deceived and deluded souls in these dayes, that would make the world beleeve that they have had such and such glorious things made known by an outward audible voice from Heaven; It is much to bee feared that they never found the inward, the sweet, the secret, the powerful testimony and report of the Spirit of Christ, that boast, and brag, and rest so much upon an outword testimony. In 1 *Kings* 19. you read of *a great strong wind that rent the Mountains, and brake in peeces the Rocks, but the Lord was not in the wind: and after the wind there was an earthquake, but the Lord was not in the earthquake: And after the earthquake a fire, but the*

Quakers and Ranters.

Vers.11,12,13

Lord

Lord was not in the fire; and after the fire there was a ſtill ſmall voice, and the Lord ſpake to *Elijah* in that ſtill ſmall voice, Ah Chriſtians! the Spirit of the Lord makes not a noiſe, but hee comes in a ſtill ſmall voice, as I may ſay, and makes a ſoft and ſecret report to the ſoul, that it is beloved, that it is pardoned, and that it ſhall be for ever glorified.

The ſecond Difference.

SEcondly, The teſtimony and witneſs of the Spirit of Chriſt is onely gained and enjoyed in holy and heavenly waies, as you may clearly ſee by comparing the Scriptures in the Margent together. The Spirit of the Lord is a holy Spirit, and hee cannot, he will not make any report of the love of the Father to the ſoul out of a way of holineſs. Verily all thoſe glorious reports that many boaſt they have met with, in ſinful wayes, in wretched and ungodly wayes, are from the hiſſing of the old Serpent, and not from the whiſperings of the Spirit of Grace. I think it is little leſs than blaſphemy, for any to affirm, that the bleſſed Spirit of Chriſt doth make reports of the love and favour of God, to perſons walking in waies of wickedneſs and baſeneſs.

Acts 10.4. Dan 9.20,21, 22. Iſa.64.5. Act. 10.44, &c.

Yet this age hath many ſuch Monſters.

The third Difference.

THirdly, The teſtimony and witneſs of the Spirit of Chriſt, is a clear, a full, a ſatisfying teſtimony and witneſs, the ſoul ſits down under the home reports of the Spirit, and ſaith, Lord it is enough, the ſoul being full ſits down and ſweetly ſings it out. *My beloved is mine, and I am his, I am my well-beloveds, and his deſire is towards mee. The Lord is my portion, and the lot of mine inheritance. I have none in Heaven but thee, neither is there any on earth that I deſire in compariſon of thee. Henceforth is laid up for me a crown of righteouſneſs. Make haſte my beloved,* &c. Such power, majeſty, and glory, attends the glorious teſtimony of the Spirit of Chriſt, as ſcatters all clouds, as reſolves all doubts, as anſwers all objections, as ſilences the wrangling ſoul, *&c.* If the teſtimony of the Spirit of Chriſt, were not a full ſatisfying teſtimony, it could never fill the ſoul with ſuch joy as is unſpeakable and full of glory, and with ſuch peace as paſſes underſtanding; if the teſtimony were not ſatisfactory, the ſoul would ſtill bee under fears and doubts, the heart would ſtill be a wrangling and quarrelling, I may periſh, and I may be undone,

John 14.17. 1 John 3.24.

Cant. 2.16. & 7.10. Pſal. 16.5. Pſal. 73.25.

2 Tim 4.8. Cant. 8. ult.

I

I may have the door of mercy ſhut againſt me, &c. If you bring news to a condemned perſon that the King hath pardoned him, and that he will receive him to favour, and confer ſuch and ſuch dignity upon him, yet this doth not quiet him, nor ſatisfie him, till he knows it is the Kings act, till he is ſatisfied in that, he cannot ſay it is enough, hee cannot be chearful, hee cannot bee delightful, &c. But when hee is ſatisfied that it is the Kings act, that the King hath certainly done this, and that for him, then he is ſatisfied, and then ſighing and mourning flies away, and then hee rejoyces with joy unſpeakable. So it is with a believing ſoul under the teſtimony and witneſſe of the Spirit of Chriſt.

The fourth Difference.

FOurthly, Though the Spirit be a witneſſing Spirit, yet hee doth not alwaies witneſs to Believers their adoption, their intereſt in Chriſt, &c. There is a mighty difference between the working of the Spirit, and the witneſs of the Spirit; There are oftentimes many glorious and efficatious works of the Spirit, as Faith, Love, Repentance, Holineſs, &c. Where there is not the witneſs of the Spirit. *David* at that Iſa. 50. 10.

Pſal. 50. 10, 11, 12.

Job 23. 8, 9.
1 John 5. 13.
Pſal. 88. & 77.
Mich. 7 8, 9.
Iſa. 8. 17.

very time had the Spirit, and many ſweet workings of the Spirit in him, and upon him, when he had by ſin loſt the witneſs and teſtimony of the Spirit. Though the Spirit of the Lord be a witneſſing and a ſealing ſpirit, yet he doth not always witneſs and ſeal up the love and favour of the Father to Believers ſouls, as you may ſee by the Scriptures in the Margent, and as the experience of many precious Chriſtians can abundantly evidence. All Believers do not ſee a like need of this teſtimony, they do not all alike prize this teſtimony, they do not all alike obſerve it and improve it, and therefore it is no wonder if the Spirit be a witneſſing Spirit to ſome, and not to others: You do but gratifie Satan and wrong your own ſouls, when you argue that certainly you have not the Spirit becauſe he is not a witneſſing and a ſealing Spirit to your ſouls. Though it bee the office of the Spirit to witneſs, yet it is not his office alwaies to witneſs to Believers their happineſs and bleſſedneſs: The ſpirit may act one way and in one room of the ſoul, when he doth not act in another; ſometimes the Spirit works upon the Underſtanding, ſometimes upon the wil, ſometimes upon the Affections, ſometimes upon Faith, ſometimes upon Fear, ſometimes upon Love, ſometimes upon Hu-

Humility, &c. Our hearts are the Spirits Harps; if a man should alwaies touch one string of an Instrument, he should never play various tunes, he should never make pleasant musick; no more would the Spirit, if he should be alwaies a doing one thing in the soul; therefore he acts variously, sometimes he wil shew himself a quickning Spirit, sometimes an enlightning Spirit, sometimes a rejoycing Spirit, sometimes a sealing Spirit, and alwaies a supporting Spirit, &c.

A man may be a doing in one room, when he is not in another, So is the Spirit in the heart of a Saint

The fifth Difference.

Fifthly, The testimony and witness of the Spirit is a sure testimony, a sure witness, the Spirit is truth it self, he is the great searcher of the deep things of God, the Spirit of the Lord is the discoverer, the Confuter and Destroyer of all false Spirits. The Spirit is above all possibility of being deceived, he is omnipotent, hee is omniscient, he is omnipresent, he is one of the Cabinet Council of Heaven, he lies, and lives in the bosome of the Father, and can call them all by name, upon whom the Father hath set his heart, and therefore his testimony must needs bee true. It is a surer testimony then if a man should hear a voice from Heaven pronouncing him to bee

Titus 1. 2. John 14. 17. 1 Cor. 2. 10. 1 Joh. 4. 1, to 4.

happy and bleſſed. You may ſately and ſecurely lay the weight of your ſouls upon this teſtimony, it never hath, it never wil deceive any that hath leaned upon it. This Teſtimony will be a rock that will bear up a ſoul, when other falſe teſtimonies will be but a reed of *Ægypt*, that will deceive the ſoul, that will undo the ſoul: As I am afraid many in this deluding age have found by ſad experience.

The ſixth Difference.

SIxthly, The teſtimony of Gods Spirit is alwayes accompanied with the Teſtimony of our own, theſe may bee diſtinguiſhed, but they can never be ſeparated; when the Spirit of God gives in witneſs for a man, his own Spirit doth not give in witneſs againſt him. Looke as face anſwers face, ſo doth the witneſs of a Believers ſpirit anſwer to the witneſs of the Spirit of Chriſt, *Rom.* 8. 16. *The Spirit witneſſeth together with our Spirits that wee bee the Sons of God.* Now if our own conſciences do not teſtifie firſt, that we are Sons and heirs, the Spirit doth not teſtifie, for the Spirit bears witneſs together with our Spirits; St. *John* is very expreſs in 1 *John* 3. 21. *But if our hearts condemn us not, then have wee confidence towards God. But if our hearts*

I do not ſay that the teſtimony of our ſpirits is always accompanied with the teſtimony of the ſpirit; No, for a Believer hath often the ſingle teſtimony of his own ſpirit, when he wants the teſtimony of the ſpirit of Chriſt, and the ſingle teſtimony of his own

hearts condemn us, God is greater than our hearts, and knoweth all things, 1 John 3. 8. to 12. And *there are three that bear witness in earth, the Spirit and the Water, and the blood, and these three agree in one.* The Spirit doth witness eminently and efficiently, but water and blood materially, and our spirits and reason instrumentally. By the Spirit we may understand the Holy Ghost, by whose strength wee lay hold on Christ and all his benefits. By water we may understand our regeneration, our sanctification. And by blood we may understand the blood and righteousness of Christ, that is imputed and applyed by faith to us. *And these three agree in one*; that is, they doe all three with one accord testifie the same thing.

conscience, will affordhim much courage and comfort, 2 Cor. 1. 12. Yea it wil make a paradise of delight in his soul, &c.

The seventh Difference.

SEventhly, The witness of the Spirit is ever according to the word; there is a sweet harmony between the inward and the outward testimony, between the Spirit of God, and the Word of God. The Scriptures were all indited by the Spirit, and therefore the Spirit cannot contradict himself, which he should do, if he should give in any Testimony contrary to the Testimony of the word. It is blas-

2 Pet. 1.20,21.

blasphemy to make the testimony of the Spirit to contradict the testimony of the word. The Spirit hath revealed his whole minde in the word, and he will not give a contrary testimony to what he hath given in the word. The word saith, They that are born again, that are new creatures, that believe and repent, shall be saved: But thou art born again, thou art a new Creature, thou believest and repentest, therefore thou shalt bee saved, saith the Spirit. The Spirit never looseth where the word bindeth, the Spirit never justifies, where the word condemns, the Spirit never approves, where the word disapproves, the Spirit never blesses, where the word curses. In the Old Testament, all Revelations were to be examined by the word, *Isa.* 8. 20. *To the Law and to the Testimony, if they speake not according to this word, it is because there is no light* (or no morning) *in them.* So in that of *John* 16. 13. *The Spirit shall lead you into all truth, for he shall not speak of himself, but what he shall hear, that shall hee speake.* Here the holy Ghost is brought in as some Messenger or Ambassador, who only relates things faithfully according to that hee hath in charge. Such as look and lean upon the hissing of the old Serpent, may have a testimony that they are happy, against the

Deut. 13. 1. to 4

אין לו שחר

We are not only blinde, but lame too, therefore the Spirit shall lead us to the knowledge and practice of all necessary saving truths.

the testimony of the word; but where-ever the Spirit of Christ gives in his testimony, it is still according to the word. Look as Indenture answers to Indenture, or as the counterpain exactly answers to the principal Conveyance, there is Article for Article, clause for clause, Covenant for Covenant, word for word: so doth the testimony of the Spirit exactly answer to the testimony of the word.

The eighth Difference.

EIghthly, It is a holy witness, a holy testimony; it is formally; it is originally holy, it is effectually holy. Nothing makes the heart more in the love, study, practice, and growth of holiness, then the glorious testimony of the holy Spirit; and the more clear and full the testimony is, the more holy and gracious it will make the soul. Nothing puts such golden engagements upon the soul to holiness, as the Spirit sealing a man up to the day of Redemption, as the Spirit speaking and sealing peace, love and pardon to the soul, *Psal.* 85. 8. 1 *Cor.* 15. 31. 2 *Cor.* 5. 14. Nothing makes a man more careful to please Christ, more fearful to offend Christ, more studious to exalt Christ, and more circumspect to walk with Christ, then this testimony of the Spirit

Nil nisi sanctũ à sancto spiritu prodiere potest, Nothing can come from the holy Spirit, but that which is holy.

Spirit of Christ. Verily, that is not the blessed whispering of Christs Spirit, but the hissing of the old Serpent, that makes men bold with sin, that makes men dally with sin, that makes man a servant to sin, that breeds a contempt of Ordinances, a neglect of holy Duties, a carelesnes in walking with God; And from those hissings of the old Serpent, O Lord, deliver my soul, and the souls of all thy servants that put their trust in thee.

The ninth Difference.

NInthly and lastly, Assurance is a Jewel, a Pearl of that Price, that God only bestows it upon renued hearts, The Spirit never sets his seal upon any, but upon those that Christ hath first printed his Image upon: God gives to none the white stone, but to those from whom he hath taken the heart of stone. Christ never tells a man that his Name is written in the Book of Life, till hee hath breathed into him Spiritual Life. Christ never saies, Son bee of good chear, thy sin is pardoned, till he hath first said, Be thou healed, be thou cleansed. Christ never gives a man a new Name, that is better than the Names of Sons and Daughters, till he hath made them new creatures. Of Slaves Christ first makes us

Rev. 2. 17. Ezek, 36. 25. 29. 27. compared.

Luke 10. 20. Luke 5. 18, 19, 20.

Isa. 56. 5. 2 Cor. 5. 17.

us Sons, before wee cry *Abba* Father. Of Enemies, he firſt makes us Friends, before he will make us of his Court or Council. Chriſt will never hang a Pearl in a ſwines ſnout, nor put new Wine into old Bottles, nor his Royal Robes upon a Leprous back, nor his Golden Chain about a dead mans neck, nor his gliſtering Crown upon a Traytors head. The Spirit never ſets his ſeal upon any, but upon thoſe that Chriſt hath firſt ſet as a Seal upon his heart. The Spirit only bears witneſs to ſuch as hates ſin as Chriſt hates it, and that love righteouſneſs as Chriſt loves it, that hate ſin more than Hell, and that love truth more than life. A ſoul ſealed by the Spirit will pull out right eyes, and cut off right hands, for Chriſt; ſuch a Soul will part with a *Benjamin*, and offer up an *Iſaac*, for Chriſt. And this is to be ſeriouſly minded againſt thoſe deceived and deluded ſouls, that remain yet in their blood, and that wallow in their ſins, and yet boaſt and brag of the ſeal, and of the witneſs and teſtimony of the Spirit.

Rom. 8.15. Epheſ. 2.13. to 21.

Epheſ. 1.13. Cant. 8. 6.

Pſal. 45.7.

And

And thus I have shewed you the Difference between the whisperings of the Spirit, and the hissing of the Old Serpent, between a true Testimony and a false.

CHAP.

CHAP. VII.

Containing

ANSWERS

To ſeveral ſpecial

QUESTIONS

ABOUT

ASSURANCE.

The firſt Queſtion.

BUt me thinks I hear ſome precious ſouls ſayings, *Sir, we have, after much praying, weeping, and waiting, gained this Pearl of price, Aſſurance; but O how ſhall wee do to ſtrengthen it, how ſhall wee do to keep it? Satan will labour to weaken our Aſſurance, and to rob us of this Jewel that is more worth than a world; what means muſt wee uſe to ſtrengthen our Aſſurance, and to ſecure it,* &c?

Now

Now to this Question, I shall give these following Answers.

The old Rule was, *Hoc age.*

First, If you would have your Assurance strengthened and maintained, then keep close to Soul-strengthning wayes, be serious and sincere, bee diligent and constant in the use of those means and ways wherein you first gained assurance, as Prayer, the Word, breaking of Bread, Communion of Saints, *&c.* A conscionable and cordial use of holy and heavenly means is blessed, not only with a preservation of Assurance, but likewise with an addition and increase of it. The waies of God, and his goings in the Sanctuary, have wrought wonders upon thee when thou wast dead, how much more will they work upon thee, and for thee, now thou art (by Grace made) alive? He that will not apply himself to Gods strengthning methods, will quickly find his Assurance weakned, if not wholly wasted. He that thinks himself too good for Ordinances, will quickly grow weak in his Assurance. The choicest Prophets, and highest Apostles (if I may so speak) that had attained to the fullest assurance, kept close to the wayes and precious institutions of Christ. Verily, those that pretend to live above Ordinances, and yet live below them, never knew by experience, what a mercy it was to have a wel-

A cool spirit is always a losing spirit, the doing heart, the diligent heart, turns the spark into a flame, the mite into a million, &c.

wel-grounded Assurance, or else they have lost that blessed Assurance that once they had, &c.

Secondly, If you would strengthen and maintain your Assurance, then dwell much upon your Spiritual and Eternal Priviledges, &c. Your Adoption, Justification, Reconcilliation, &c. 1 Pet. 2. 9. This you shall finde by experience will mightily tend to the strengthning and maintaining of your Assurance. He that neglects this Rule, will quickly finde his Sun to set in a cloud. His Harp to bee turned into mourning, and his Organ into the voice of them that weep.

Holy and heavenly priviledges, are the food by which Assurance is cherished and maintained.

Job 30. ult.

Thirdly, If you would strengthen and maintain your Assurance, then look that your hearts run more out to Christ, than to Assurance, to the Sun, than to the Beams, to the Fountain, than to the Stream, to the Root, than to the Branch, to the Cause, than to the Effect. Assurance is sweet, but Christ is more sweet. Assurance is lovely, but Christ is altogether lovely. Assurance is precious, but Christ is most precious. Though Assurance be a flower that yeelds much comfort and delight, yet it is but a flower. Though Assurance bee a precious Box, yet it is but a Box. Though Assurance bee a Ring of Gold, yet it is but a Ring

Cant. 1. 13.

Cant. 5. 16. Prov. 3. 15.

of Gold. And what is the flower to the root, what is the Boxe to the Oyntment, what is the Ring to the Pearl? No more is Assurance to Christ; therefore let thy eye, and heart, first, most, and last, be fixt upon Christ, then will Assurance bed and board with thee, otherwise thou wilt quickly find thy Summer to be turned into Winter.

Fourthly, If you would strengthen and maintain your Assurance, then look that your hearts are more taken up with Christ, then with your Graces. Though Grace bee a glorious Creature, yet it is but a Creature, therefore let grace have your eye, but be sure that Christ have your heart. Christ must have your heart. Christ will not allow your very Graces to bee Corrivals with him. He that mindes his graces more than Christ, or that sets his Graces upon the Throne with Christ, will quickly finde what it is to lose the face and favour of Christ. Your graces are but Christs servants, and Hand-maids, you may look upon them, but you must not match with them. It is a reproach to Christ, that those that have married the Master, should at the same time match with the servant. The Queen may look upon her glistring Courtiers, but she must live upon the King; the Wife may take pleasure in her love-

Christ is the pot of Manna, the Cruse of Oyle, the bottomless Ocean, the most sparkling Diamond in the Ring of Glory, &c.

When *Darius* sent to *Alexander*, that he would be willing to divide the Kingdome no, saith *Alexander*, there is but one Sun in

lovely Babes, but she must live upon her Husband, and be most observant of her Husband: So gracious souls may look upon their Graces, but they must live upon King Jesus; they may take pleasure in their Graces, but they must live upon Christ, and be most observant of Christ. this is the way to keep Christ and Assurance, and he that walks contrary to this rule, will soon finde the loss of both. Christ will be *Alexander* or *Nemo*, he will be all in all, or he will be nothing at all. Though his coat was once divided, yet he wil never suffer his Crown to be divided

the Firmament, and there can be but one King in a Kingdom, So saith Christ. &c.

John. 19. 23. Isa. 42, 8.

Fifthly, If you would have your Assurance strengthned and maintained, then labour to improve it to the strengthening of you against temptations, to the fencing of you against corruptions, to the raising of your resolutions, to the inflaming of your affections, to the bettering of your Conversations. Assurance is a Pearl of price, hee that will keep it must improve it. The ready way to maintain our natural strength, and to increase it, is to improve it. Assurance is one of the choicest and chiefest talents that ever God intrusted man with, and he that doth not improve it and imploy it, will quickly lose it, &c. God will not suffer so Golden a Talent to gather rust. Win gold, and wear gold, improve

We have, saith *Cyprian*, no such notions as many Phylosophers have, but we are Phylosophers in our deeds, we do not speak great things, but we do great things in our lives.

Mat. 25. 28.

gold and keep gold; win Assurance and wear Assurance, improve Assurance and keep Assurance. *Dionysius* the elder, being advised of one that had hidden great store of money, commands him upon pain of death to bring it to him; which he did, but not all; But with the remainder he went and dwelt in another Countrey, where he bought an Inheritance, and fell upon some imployment; which when *Dionysius* heard, hee sent him his money again, which he had taken from him, saying, Now thou knowest how to use riches, take that I had from thee. I shall leave you to make the application.

Mich. 6. 8.

Sixthly, If you would have your Assurance strengthened and maintained, then walk humbly with your God. God makes the humble mans heart his house to dwell in. *Isa.* 57. 15. *Thus saith the high and lofty one that inhabiteth eternity, whose name is holy. I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* The highest heavens, and the lowest hearts, are the habitations wherein the holy one delights to dwell. Now this phrase, *I will dwell with the humble*, takes in several things. 1. It includes Gods over-looking the humble. 2. It takes in Gods assisting and strength-

ושפל רוח
Low of spirit
לחחיות
to quicken or make to live the spirit of humble ones.
Isa. 41. 10.

ſtrengthning of the humble. 3 It takes in Gods protection, *I will dwell with the humble*, that is, I will protect him and ſecure him. 4 It takes in Gods ſympathizing with the humble. 5 It takes in Gods applying all ſuitable good to the humble. 6 It takes in Gods ruling and over-ruling the heart and the affections of the humble. 7. It takes in Gods teaching and learning of the humble. But eighthly and laſtly, it includes & takes in a clearer, a fuller, & a larger manifeſtation & communication of God to humble Souls; Ah ſaith God, I will dwell with the humble, that is, I will more richly, more abundantly, & more gloriouſly manifeſt and make known my grace & glory, my goodneſs and ſweetneſs, my loving kindneſs and tenderneſs to humble ſouls. Now tell mee humble ſouls, will not Gods dwelling thus with you contribute very much to the ſtrengthning & maintaining of your Aſſurance? *James* 4. 6. *But hee giveth more grace, wherefore hee ſaith, God reſiſteth the proud*, (or as the Greek word emphatically ſignifies, hee ſets himſelf in battle array againſt the proud) *but giveth grace to the humble*. Humility is both a grace, and a veſſel to receive grace. God poures in grace into the humble ſouls, as men poure liquour into an empty veſſel. And

Job 22. 29.

Iſa. 63. 9.
Iſa. 57. 18.

Pſal. 10. 17.
Pſal. 25. 9.

*Ἀντιτάσσεται.

verily, the more grace you have, the more will your Aſſurance bee ſtrengthned and maintained. Well, remember this, the humble mans mercies are the ſweeteſt mercies, the greateſt mercies, the moſt growing and thriving mercies, the moſt bleſſed and ſanctified mercies, and the moſt laſting & abiding mercies. therefore as you would have your Aſſurance ſtrengthned and maintained, walk humbly with your God; I ſay again, walk humbly, walk humbly with your God, and you ſhall wear the crown of Aſſurance to your grave.

Seventhly, If you would keep and maintain your Aſſurance, then take heed and watch againſt thoſe very particular ſins by which other Saints have loſt their Aſſurance. Take heed of carnal confidence and ſecurity. *David* loſt his Aſſurance by not guarding his heart againſt thoſe evils. Again, take heed of a light, ſlight, careleſs, and negligent ſpirit in holy and ſpiritual things. The Spouſe in the *Canticles*, loſt her Aſſurance, and her ſweet communion with Chriſt, by her ſlightneſs of Spirit. Again, take heed of a ſtout and unyeilding Spirit under the Afflicting hand of God, this made God hide his face from them, *Iſa.* 57. 17. In a Word, take heed of taſting of forbidden fruit, remembring

Pſal. 30. 6, 7.

Cant. 5. 2, 3. & 6. compared.

membring what *Adam* lost by a taste.

Eighthly, if you would maintain and keep your assurance, then frequently and seriously consider of the wonderful difficulty of recovering Assurance when it is lost; Oh the sighs, the groans, the complaints, the prayers, the tears, the heart-renting, the soul-bleeding, that the recovery of thy lost assurance will cost thee. The gaining of Assurance at first cost thee dear, but the regaining of it (if thou shouldest bee so unhapy as to lose it) will put thee to more pains and charge. Of the two it is easier to keep Assurance now thou hast it, then to recover it when thou hast lost it. It is easier to keep the house in reparations, then when it is fallen to build it up.

A man may easier make a seeing eye blinde, then a blinde to see; a man may soon put an instrument out of Tune, but not so soon put it in again; A man is easily born down the stream, but cannot swim so easily up the stream, &c.

Ninthly and lastly, consider solemnly the sad and woeful evils and inconveniences that will certainly follow upon the loss of your Assurance, I will only touch upon a few.

1 None of the precious things of Christ will be so sweet to thee as formerly they have been.

2 You will neither bee so fervent in duty, nor so frequent in duty, nor so abundant in duty, nor so spiritual in duty, nor so lively in duty, nor so chearful in duty, as formerly you have been.

How can the Bird fly without wings, and the Wheels go without Oyle, and the workman work without hands, and the Painter paint without eyes? &c.

3 Afflictions will sooner sink you,

temptations will ſooner overcome you, oppoſitions will ſooner diſcourage you.

4 Your Mercies will bee bitter, your life a burden, and death a terror to you; you will bee weary of living, and yet afraid of dying, *&c.*

Now the ſecond Queſtion is this, *Suppoſe Souls have not been ſo carefull to keep and maintain their Aſſurance as they ſhould have been, but upon one account or another, have loſt that bleſſed Aſſurance that once they had; how may ſuch ſad Souls be ſupported, and kept from fainting, ſinking, and languiſhing under the loſſe of Aſſurance?*

To this Queſtion, I ſhall give theſe following Anſwers.

Firſt, Souls that have loſt that ſweet Aſſurance that once they had, may bee ſupported and kept from fainting and ſinking, by conſidering, that though they have loſt their Aſſurance, yet they have not loſt their Son-ſhip; for once Sons, and alwaies Sons: You are Sons, though dejected Sons; you are Sons, though comfortleſs Sons; you are Sons, though mourning Sons. Once children, and alwaies children; once heirs, and alwaies heirs; once beloved, and alwaies beloved; once happy and alwaies happy. 2 *Sam.* 23. 5. *Although my houſe be*

Rom. 8. 15, 16, 17.
Iſa. 89. 30, 31, 32, 34.
John 13. 5.
Jer. 31. 3.

not

not ſo with God; yet he hath made with mee an Everlaſting Covenant, ordered in all things, and ſure: For this is all my Salvation, and all my deſire, although hee make it not to grow. Well, ſaies *David*, though neither my ſelf, nor my houſe, have been ſo exact and perfect in our walkings before God as we ſhould, but we have broken our Covenants with him and dealt unworthily by him, and turned our backs upon him, yet hee hath made with mee an everlaſting Covenant, hee hath engaged himſelf in an Everlaſting Covenant, that he will be my Father, and that I ſhall be his Son. And this is my Salvation, and Everlaſting Ground of Conſolation, and Supportation to my Soul.

The ſecond Support is this, Conſider, that though your Comfort, Joy, and Peace, doth depend much upon your Aſſurance, yet your Eternal Happineſs and Bleſſedneſs doth not depend upon your Aſſurance; if it did, you might be happy and miſerable in a day, 1, in an hour: Your Happineſs lies in your Union with God, in your Communion with God, in your Intereſt in God, and not in your ſeeing and knowing: Your Intereſt, your Joy, and Comfort, lies in your ſeeing & knowing your Intereſt in God, but your Everlaſting Happineſs

lies

lyes in your being interested in God. The welfare and happiness of the childe lies in the interest that he hath in his Father, but the joy & comfort of the childe, lies in his seeing, in his knowing of his interest in his Father: It is so between the Lord and Believers. *Psal.* 144. 15. *Happy be the people that be in such a case, yea happy is that people whose God is the Lord.* Among the Philosophers there were Two hundred and eighty Opinions concerning Happiness, some affirming Happiness to lie in one thing, some in another. Ah, but by the Spirit and Word we are taught, that happiness lies in our oneness with God, in our nearness, and dearness to God, and in our conformity to God, *&c.* Marke, the Scripture pronounces him happy, whose hope is in God, though hee want Assurance, *Psal.* 146. 5. *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.* Again, he is happy that trusteth in the Lord, though for the present hee want Assurance, *Prov.* 16. 20. *And whoso trusteth in the Lord, happy is hee.* Again, he is happy that feareth the Lord, that hath set up God as the object of his fear, though hee want assurance of the love of God. *Prov.* 28. 14. *Happy is the man that feareth alwaies*; that fears to offend, that fears to disobey, that fears

Nemo aliorum sensu miser est, sed suo, Sal. de Gub. Dei, l. 1. A godly mans happiness or misery is not to be judged by the worlds sense or feeling, but his own.

To make up happiness, these things must concur: First, it must be a convenient good, a suitable good, to our natures; Secondly, it must be an excellent good,

fears to rebel, *&c.* Again, he is happy that believes in Christ, that rests and stayes upon Christ, as the Scriptures every where testifie, though he may want Assurance.

Happiness lies not in any transient act of the Spirit, as Assurance is, but in the more permanent and lasting acts of the Spirit. The Philosopher could say, *That hee was never a happy man, that might afterwards become miserable.* If a mans Eternal Happiness did lie in the Assurance of his happiness, then might a man bee crowned with *Xerxe's* Steersman in the morning, and be beheaded with him in the Evening of the same day.

But this is the Believers Blessedness, That his condition is alwaies good, though hee doth not alwaies see it to bee good; that his state is alwaies safe, though it bee not alwayes comfortable.

The third Support to keep those precious Souls from fainting and sinking, that have lost that sweet Assurance that once they had, is, to consider, that though their loss bee the greatest and saddest loss that could befall them, yet it is a recoverable loss, it is a loss that may be recovered, as the Scriptures, in the Margent doth clearly evidence. And doth

a good that hath worth and excellency in it; Thirdly, it must be a sufficient good, a few scrapings of Gold will not make a man rich, *&c.* Fourthly, it must be a permanent good, it is permanency that sets the greatest price, and hath the greatest influence into our happiness and felicity.

Pſa.71.20,21. & 42. 5, 7,8. Iſa.54.7,8. Mic. 7.18, 19. Cant. 3. 4. Pſa.84 11,&c. *Glover* & many others, yea, a cloud of witneſſes might be found to teſtifie this truth.

doth not this age, as well as former, furniſh us with many inſtances of this kind? Doubtleſs, many there are among the precious Sons and Daughters of *Zion*, that have loſt this Pearl of price, and after waiting, weeping, and wreſtling, have found it again; therefore be not diſcouraged, O ſighing, looſing Souls. In the loſs of temporals, it is a great ſupport to mens ſpirits, that their loſs may be made up, and why ſhould it not be ſo in ſpirituals alſo?

Pſal. 30.6,7, & 51.12. Job 23. 8,9. Iſa. 8.17.

The fourth Support to keep their hearts from ſinking and breaking, that have loſt that ſweet Aſſurance that once they had, is, ſeriouſly to conſider, that your loſs is no greater, nor no ſadder, then what the nobleſt and the choiceſt Saints have ſuſtained, as you may ſee by comparing the Scriptures in the Margent together. Thoſe that were once the Worthies of this world, and are now triumphing in that other world among the Princes of glory, have loſt that ſweet Aſſurance and ſenſe of Divine love and favour, that once they enjoyed; therefore let not your ſpirits faint and fail. In temporal trials, it is a comfort and a ſupport to have companions with us, and why ſhould it not much more bee ſo in ſpirituals?

Acts 16.

The fifth Support to bear up their ſpirits,

ſpirits, that have loſt that ſweet Aſſurance that once they had, is, for them to remember, and ſeriouſly to mind, that though they have loſt Aſſurance, yet they have not loſt the bleſſed breathings and ſweet influences of the ſpirit upon them; witneſs their love to Chriſt, their longing after Chriſt, their fear of offending Chriſt, their care to pleaſe Chriſt, their high eſteem of Chriſt, and their mourning for the diſhonours, that by themſelves or others are done to Chriſt, *&c.* A man may enjoy the warmth, heat and influence of the Sun, when he hath loſt the ſight of the Sun: *David* had loſt his Aſſurance, hee had loſt the ſight of the Sun, and yet he enjoyed the warmth and influences of it upon his heart, as is evident in *Pſal.* 51.

Cant. 3. & 5. Mich. 7. 7,8,9, compared. Iſa. 8. 17. Iſa. 50. 10.

Though thy Sun, O Chriſtian be ſet in a cloud, yet it will riſe again, and in the interim, thou haſt and doſt injoy the warmth and influences of the Sun; therefore ſorrow not, mourn not, as one without hope. Thoſe warm influences that the Sun of Righteouſneſs hath now upon thy heart, are infallible evidences, that he will ſhine forth, and ſmile upon thee, as in the dayes of old; therefore let thy Bowe ſtill abide in ſtrength.

Pſa. 42. 5,7,8, 11.

The ſixth Support to keep their hearts from fainting and ſinking, that have loſt that

that sweet Assurance that once they had, is, seriously to consider, that it will bee but as a day, but as a short day, before the losse of thy Assurance shall be made up, with a more clear, full, perfect, and compleat enjoyment of God: ere long, O mourning soul, thy Sun shall rise and never set, thy joy and comfort shall be alwaies fresh and green, God shall comfort thee on every side, it shall be night with thee no more, thou shalt be alwayes in the bosome of God. Psalm 71. 20, 21. *Thou which hast shewed mee great and sore troubles, shalt quicken me again; and shalt bring mee up again from the depths of the Earth. Thou shalt increase my greatness, and comfort me on every side.* The day is at hand, O perplexed soul, when thou shalt have smiles without frowns, light without darkenesse, day without night, wine without water, sweet without bitter, and joy without sorrow.

Isa. 57. 18, 19, 20.

The year of Jubilee is at hand, thou now sowest in tears, thou shalt shortly reap in joy; yea, Everlasting joy shal be upon thy head, and sorrow, and sighing shall flee away, therefore faint not.

Levit. 25. Psal. 129. 5. Isa. 35. 2.

The third Question is this, *viz. What means must Souls use to recover Assurance, when it is lost?*

I shall give a few short Answers to this

this Queſtion, and ſo draw to a cloze.

Firſt, If thou wouldſt recover Aſſurance, then thou muſt labour diligently to finde out that ſin, that *Achan*, that hath robbed thee of thy wedge of Gold, of thy Aſſurance; ſurely it is not for infirmities, but enormities, that God hath put out thy candle, and cauſed thy Sun to ſet at Noon; ſurely, thou haſt been feeding, (I ſay not taſting) of forbidden fruit, that God hath ſtrip'd thee of thy robes, and taken the crown from off thy head, and turned thee out of Paradiſe. But this is not all.

Auſtin ſaith, *Humanum eſt peccare, diabolicum perſeverare, & Angelicum reſurgere*, It is a humane thing to fall into ſin, a deviliſh to perſevere therein, and an angelical or ſupernatural to riſe from it.

Therefore in the ſecond place, weep much, mourn much, over the *Achan*, over thoſe wickedneſſes that have turned thy day into night, thy rejoycing into ſighing, *&c.* *David* doth thus in *Pſal.* 51. and God takes him up from his knees, and reſtores to him the joy of his ſalvation. Though God be diſpleaſed with your ſins, yet he is wel-pleaſed with your tears. The promiſe is, that he will *revive the ſpirit of the contrite*, Iſa. 51. 15. It is ſaid of *Adam* that he turned his face towards the Garden of *Eden*, and from his heart lamented his fall: Ah loſing Souls, turn your face towards Heaven, and from your hearts lament your fall, lament your loſs; nothing puts God to it, like penitent tears. No ſooner doth *Ephraim*

Revel. 2. 4, 5. When ancient *Rome* was heatheniſh, if the Malefactor brought to be whipped, fell upon his knees at his feet, whom he had offended, it was held a ſin if he ſuffered him to be whipped.

Jer. 31.18, 19, 20. It is an excellent expreſſion of *Baſil*, It grieves, it irks, it is tedious to our moſt munificent, great, glorious King, If wee ask any thing little of him; he would have us ask great things of him.

Ephraim weep over his ſins, but the bowels of God are ſtirring towards him, and God cannot hold but he muſt proclaim to the world, that mourning *Ephraim*, bemoaning *Ephraim*, is his dear ſon, his pleaſant childe, and that he will *ſurely have mercy on him*, or, as the Hebrew hath it (*Rahham arahhamenu*) *I will having mercy, have mercy on him*, or, *I will abundantly have mercy on him.* When our hearts are ſet to weep over our ſins, God will ſo act in wayes of love towards us, that it ſhall not bee long night with our ſouls. God will never ſuffer them to bee drowned in ſorrow that are ſet upon drowning their ſins in penitential tears. The Jews have a ſaying, That ſince the deſtruction of *Jeruſalem*, the door of prayers hath been ſhut; but the door of tears was never ſhut, ſaith one. God hath by promiſe engaged himſelf, That thoſe that *ſow in tears, ſhall reap in joy*, Pſa. 126. 5. The tears of the Saints have ſuch a kinde of omnipotency in them, that God himſelf cannot withſtand them. 2 *King.* 20. 5. *I have ſeen thy tears, behold, I will heal thee; on the third day thou ſhalt go up unto the Houſe of the Lord.*

Pſal. 39. 12. Job 16. 20. Mark 9. 24, 25, &c.

Thirdly, If you would recover Aſſurance, then ſit not down diſcouraged, but be up & doing. Remember what a Pearl of

of Price thou haſt loſt, and *repent and doe thy firſt workes*, fall cloſe to the good old work of believing, meditating, examining, praying, hearing, mourning, *&c.* Begin the world again, and ſet afreſh upon thoſe very waies, by which at firſt thou didſt get Aſſurance; fall upon family duties, apply thy ſelf to publick Ordinances, be much in cloſet ſervices, ſtir up every gift that is in thee, ſtir up every grace that is in thee, ſtir up all the life that is in thee, and never leave blowing till thou haſt blowed thy little ſpark into a flame; never leave turning thy penny till thou haſt turned thy penny into a pound, never leave improving thy mite, till thy mite bee turned into a million. God will bee found in the uſe of means, and hee will reſtore our loſt mercies in the uſe of means, *Pſal.* 22. 26. But this is not all.

Rev. 2. 4, 5. As a man that hath been recovered formerly out of ſuch or ſuch a diſeaſe, if he be relapſed, he will to the ſame means again, he will apply the ſame remedies again, this did once do me good, I will try it again.

Therefore in the fourth place, wait patiently upon the Lord; *David* did ſo, and at length the Lord brought him out of a horrible pit, or out of a pit of noiſe and confuſion, and ſet his feet upon a Rock, and eſtabliſhed his goings, and put a new Song of Praiſe into his mouth. God never hath, nor never will fail the waiting ſoul; though God loves to try the patience of his Children, yet he doth not love to tire out the patience of his chil-

Pſal. 40. 1, 2, 3.

Isa. 57. 16, 18, 19.

dren; therefore he will not contend for ever, neither will he be alwaies wroth, leſt the ſpirits of his people ſhould faile. Aſſurance is a Jewel worth waiting for, it is a pearl that God gives to none but ſuch as have waited long at mercies door. It is a Crown that every one muſt win (by patient waiting,) before hee can wear. God doth not think the greateſt mercies too good for waiting ſouls, though he knows the leaſt mercy is too good for impatient ſouls. The breſts of the Promiſes lie fair and open to waiting ſouls. *Iſa.* 30. 18. & 64. 4. & 49. 23. The waiting ſoul ſhal have any thing of God, but the froward and impatient ſoul gets nothing of God but frownes and blows, and wounds, and broken bones. Sad ſouls ſhould do well to make that Text their boſome companion, *John* 14. 18. *I will not leave you comfortleſſe* (or Orphans) *I will come to you.* And that *Heb.* 10. 36, 37. *For yee have need of patience; that after yee have done the will of God, yee might receive the Promiſe: For yet a little little while* (as it is in the Greek) *and he that ſhall come, will come, and will not tarry.*

Ὀρφάνους.

Fifthly & laſtly, if you would recover Aſſurance, then take heed of refuſing comforts, when God brings them to your door, take heed of throwing Goſpel cordials

dials againſt the wall. This was *Aſaphs* ſin, *my ſoul refuſed to be comforted.* God comes and offers love to the ſoul, and the ſoul refuſes it; God comes and ſpreads the Promiſes of conſolation before the Soul, and the ſoul refuſes to look upon them; God comes and makes tenders of the riches of Grace, and the ſoul refuſes to accept of them. Sometimes the hand, the man that brings the cordial is not liked, and therefore men refuſe it. Well, remember this, when gold is offered, men care not how great or how baſe he is that offers it; neither ſhould we care, by whom the cordials and conſolations of the goſpel are offered to us, whether they are offered by the hand of *Iſaiah* a Prophet of the blood Royal, as ſome think, or by *Amos* from amongſt the Heardſ-men of *Tekoa*, If the ſweet-meats of Heaven are ſet before thee, it is thy wiſdome and thy duty to taſte of them and to feed upon them, without ſtumbling at the hand that preſents them.

Pſal. 77. 2.

Ambroſe ſaith, if I would offer thee gold to day, thou wouldeſt not ſay, I will come to morrow. And wilt thou lightly, and ſlightly put God off when he offers peace & comfort to thy ſoul?

Now for a cloſe, I ſhall make a few ſhort Uſes of what hath been ſaid, and ſo conclude.

The first Vse.

1 YOu that have Asurance, be thankful for it; it is a Jewel more worth than Heaven and Earth, therefore bee thankful. Asurance is a mercy nobly descended, it is from above, man is not born with it in his heart, as he is with a tongue in his mouth. Asurance is a peculiar mercy, it is a Flower of Paradise that God sticks onely in his childrens bosomes. Asurance is a mercy-sweetning mercy, it is a mercy that puts the Garland upon all our mercies. Asurance makes every bitter sweet, and every sweet more sweet; he injoyes little, that wants it, he wants nothing that enjoyes it, therefore be you thankful that have and do finde the sweetnes of it.

James 1. 17.

Plato was very thankful, that God made him a man, & not a woman, a Grecian, and not a Barbarian, a Scholar to *Socrates*, & not to any other Philosopher. O what cause then have you to be thankful for Assurance?

If *Philip* rejoyced that *Alexander* was born in the daies of *Aristotle*, how much more cause have you to rejoyce, upon whose heads the Lord hath put the Crown of Asurance, a Crown of more worth and weight, then all the Princes Crowns in the world?

The

The second Vſe.

2 IF God hath given you Aſsurance, then do not envy the outward felicity and happineſs of the men of the world. Alaſs! what are Mountains of duſt, to Mountains of gold? what are the ſtones of the ſtreet, to rocks of Pearl? what are Crowns of Thornes, to Crowns of gold, &c. No more are all the treaſures, honours, pleaſures and favours of this world, to Aſsurance. The envious man hath ſo many tortures, as the envied hath praiſers. It is the juſtice of envy, to kill and torment the envious. The men of the world are real objects of pitty, but not of envy. Who envies the priſoner at the bar? Who envies the Malefactor that is going to execution? Who envies the dead man, that is going to his Grave? God hath done more for thee by giving thee Aſsurance, then if he had given thee all the world, yea, ten thouſand worlds.

Pſal. 37. 1. 7, 8. Prov. 23. 17.

Socrates wiſhed that envious men had more eyes, and more ears than others that they might be more tormented than others, by beholding others happyneſſe.

When the *Spaniſh* Ambaſsador boaſted that his Maſter was King of ſuch a place, and of ſuch a place, and of ſuch a place, &c. The *French* Ambaſsador anſwered, My Maſter is King of *France*, K. of *France*, K. of *France*, ſignifying thereby, that *France*, was of as much worth, or more worth, then all the Kingdomes

under the power of the King of *Spain*. Ah Christians, when the men of the world shall crie out, O their Riches, O their honours, O their Preferments, *&c.* you may well cry out, O Assurance, Assurance, Assurance, *&c.* there being more real worth and glory in that, then is to be found in all the wealth and glory of the world; therefore doe not envy the outward prosperity and felicity of worldly men, *&c.*

The third Use.

3 IF God hath given you Assurance, then give no way to slavish fears. Fear not the scorne and reproaches of men, fear not wants. God will not deny him a crust, to whom he hath given a Christ; he wil not deny him a crum, upon whom he hath bestowed a Crown; he will not deny him a less mercy, upon whom he hath bestowed assurance, which is the Prince of mercies. Fear not death, for why shouldst thou fear death, that hast assurance of a better life? *&c.*

Saul had but five pence to give the Seer; the Seer after much good chear gives him freely the kingdom, 1 Sam. 9 8 & 10. 1. So God deals with his.

The fourth Use.

4 IF God hath given you a wel-grounded Assurance of your ever-lasting happiness and blessedness, then question

on his love no more. God doth not love to have his love at every turn called in queſtion by thoſe that hee hath once aſſured of his love, he doth expect, that as no ſin of ours doth make any ſubſtantial alteraton in his affections to us, ſo none no not his ſharpeſt diſpenſations, ſhould make any alteration in our thoughts and affections towards him.

Pſal. 89. 30. to 35. Jer. 31. 3. Eccleſ. 9. 8.

The fifth Uſe.

5 IF God hath given you aſsurance, then live holily, live Angelically keep your garments pure and white, walk with an even foot, be ſhining lights. Your Happineſs here is your Holineſs, and in Heaven your higheſt happineſs will be your perfect holineſs. Holineſs differs nothing from happineſs, but in name; holineſs is happineſs in the bud, and Happineſs is Holineſs at the full. Happineſs is nothing but the quinteſſence of Holineſs. The more holy any man is, the more the Lord loves him, *John* 14. 21, 23.

Rev. 3. 4. Mat. 5. 16. *Vive ut vivas*, Live, that thou mayeſt live. Live in ſuch ſort, ſaith *Periander* King of *Corinth*, that thou mayeſt have honour by thy life, & that after thy death, men may account thee happy.

Auguſtine doth excellently obſerve in his Tract on *John* 1. 14 That God loved the humanity of Chriſt, more then any man, becauſe hee was fuller of grace and truth than any man. The Philoſopher could ſay, That God was but an

Ille non eſt bonus qui non vult eſſe melior. The looſe walking of many Chriſtians was, as *Salviau* complains, made by the Pagans, the reproach of Chriſt himſelf; ſaying, if Chriſt had taught holy Doctrine, his followers ſurely would lead better lives.

empty Name, without virtue. So are all our profeſſions, without holineſs. Holineſs is the very marrow and quinteſſence of all Religion. Holineſs is God ſtamped and printed upon the ſoul, it is Chriſt formed in the heart, it is our light, our life, our beauty, our glory, our joy, our Crown, our Heaven, our All. The holy ſoul is happy in life, and bleſsed in death, and ſhall be tranſcendently glorious in the morning of the Reſurrection, when Chriſt ſhall ſay, Loe here am I, and my Holy Ones, who are my joy: Loe here am I, and my Holy Ones, who are my Crown; and therefore upon the heads of theſe Holy Ones, will I ſet an immortal Crown. Even ſo *Amen* Lord Jeſus.

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